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THE  
JEWISH EXPOSITOR,  
AND  
*Friend of Israel.*

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NOVEMBER, 1828.

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JEWISH CATECHISM.

[*Concluded from page 365.*]

*M.* But what are those four primary mischiefs which cry aloud unto God for vengeance?

*S.* The first is, if one man kill another willingly and knowingly, for the altar itself affords no safety to a murderer; for it is written in the law, *Exod. xxi. 14*, "But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die." To the same effect is that spoken in the law, *Gen. iv. 10*, "The voice of thy brother's blood crieth unto me."

The next is, to defile another man's bed, of which sin it is written, *Prov. vi. 28, 29*. "Can one go upon hot coals and his feet not be burned? So he that goes in to his neighbour's wife; whosoever toucheth her shall not be innocent."

The third is, the oppressing of the poor, the forcing the hungry and needy to weeping and wailing; concerning which, thus

speaks the Divine Oracle, *Psal. xii. 5*, "Now will I arise, saith the Lord."

The fourth is, to defraud the hireling of his wages, for that is the same as to deject his spirits, and make his heart to fail him. To this pertains that of the law, *Deut. xxiv. 15*, "For he is poor, and setteth his heart upon it." He that is addicted to these horrible crimes, and to these seven vices which are so hated of God, he presently entangles himself in rebellion, the third stock or complication of iniquity; that is to say, he knows his Lord's will, and of set purpose acts that which is most contrary unto it. There remains no safety, no hope for such a man; for, what! how shall he escape, who, when he understands what his Lord would have him to do, does the contrary with all his might? Surely his Lord's wrath shall burn against him; he will break a rod of iron over him; he will bring him into judgment, nor will he suffer him to go unpunished.

*M.* What! doth not repentance profit a man that has been guilty of rebellion, which proves a so-

vereign medicine for impudence and obstinacy?

*S.* Doubtless there is great virtue and efficacy in penitence, affliction of mind, prayer, and good works; there is no sin but what will be forgiven him that rightly performs these duties; and the hand of God is always stretched forth to receive those who return into the paths of righteousness. But there is somewhat more required of him that is stained with the guilt of rebellion; he must retain those excellent advocates to plead for him, the continual meditation of the Divine law, and the most earnest study of goodness and righteousness, by whose help his prayer and penitence become acceptable to God. His wickedness and concupiscence keep him at a great distance from God, and hinder the access of his prayers. Now, he that will be cured of the sickness of his soul, should take the same course with him who labours under any distemper of body; for he goes to the physician of whom he may learn, what he must do to recover his health. In like manner, he that is sick in his soul should apply himself to some wise man that has the skill to shew him how he may be cured. But since the medicine of the body is so prepared, that it is contrary to the nature of the disease; it follows, that the physician of the soul must also seek out such remedies which resist the nature of concupiscence, which is predominant in a diseased soul.

*M.* Tell now, I pray thee, what are those studies and inclinations which are opposed to those seven bodies of iniquity, which at first sooth and flatter, but at length insult and domineer intolerably?

*S.* To sloth, is opposed diligence, to pride, humility; to gluttony, the macerating of the body, by fasting and abstinence from delicate meats; to lust, the despising of sensual pleasures; to wrathfulness, lenity and patience, and a certain kind of hardness of sense, rendering it unapt to take impressions from the sharpest reproaches; to covetousness, beneficence and liberality; to envy, benevolence, or good will to all men. But now it is necessary, that thou spend much time in bending thy mind with all thy force to that temper and disposition which is most contrary to lust, till a long continued practice shall apply thy mind to this side, and thou shalt perceive thy physic works too much, and that thou art in a tendency to the other extreme, and so thou must go back a little, and fix thyself in the laudable mean, which lies betwixt two extremes, by the advice and persuasion of that wise man, whom thou shalt make choice of, to be thy spiritual guide and instructor.

*M.* Is there any thing besides those several things which thou hast now reckoned up necessary for our assistance, in combating our enemy concupiscence, which is always burning, and urging us to commit wickedness?

*S.* Yes, surely: it is necessary that the mercy and grace of God help and strengthen us, and deliver our souls from the power of hell, which will be ever present with us, if we pour out our prayers unto God with our whole hearts, and give up ourselves entirely to the study of true virtue and godliness; for God draws nigh unto them who call upon him, and he never denies his assistance to those whose endeavours are good and



upright. Thus he will give fortitude to resist sloth and idleness; he will endue us with the fear of his infinite Majesty to subdue our pride; he will give us temperance in opposition to gluttony: a wise and solid mind in opposition to lust; a sound judgment and knowledge of the proper use of riches, in opposition to covetousness; universal kindness, in opposition to envy. Moreover, he will fill us with the fruit of those virtues, which at once delights the soul, cherishes the limbs, yea, and heals with its balm, every malady of the body; so it will come to pass, that we shall enjoy great peace and tranquillity; and even in this life, we shall have some foretaste of the pleasures of the world to come; and after death, we shall be advanced to the high and illustrious dignity of holy men, and together with them, shall live for ever in paradise, in the full enjoyment of all manner of delights and satisfactions.

*M.* But I pray thee, what is that so sweet and pleasant fruit?

*S.* Love, joy, peace, diligence, innocence, chastity, continence, sanctity, meekness, and that fear of God, which arises from the knowledge of the excellency of the creation, and the observance of the Divine wisdom, in governing the world; and also true piety and devotion, and finally the inspiration of the Divine Spirit. For when we shall be taken off from the wine of the earth, and from all obscene pleasures, then God will communicate his secret unto us, and that power which will bring the heart into an excellent frame; and at once illustrate delights, satisfy the three parts, or faculties of the soul, and will im-

part unto us those three gifts, which are the root and principle of the persuasion, or lively sense of the truth, and the foundation of the law; from whence it comes to pass, that even whilst we are inclosed in this earthly, obscure, darksome body, we behold the heavenly light; neither do we, like those that are blind, walk in darkness.

*M.* The words thou hast spoken need some explication; and first, what are those three parts of the soul?

*S.* Wit or understanding, will, and memory.

*M.* But which are those three gifts, on which the persuasion, or lively sense of the truth depends?

*S.* Faith, hope, and charity, of which I spake but now.

*M.* But what? Is it of any moment, whether a man apprehend those things as thou dost now, my dear scholar, only by what he hath heard, or whether we have a clear knowledge and comprehension of them, after those three gifts are communicated to the soul, which thou spakest of but now?

*S.* I am not able to give an answer to this question, for a blind man cannot judge of light; but I am of this mind, that the knowledge of these things which are certain, and grounded upon experience, is far more excellent than that which is only gotten by hearing them discoursed of: even so, as if it should be said to any one, believe that there are an hundred pieces of gold in that purse, which thou art not permitted to see or touch, but they are provided for thy use, to supply thy necessities; he should not be so well dealt with, as if it were granted to him,

that he should see the money, and take out part of it for his present occasions, and look upon it, and make use of it at his pleasure; for then, indeed, he would have a certain knowledge, that the money was laid up for his use. Wherefore I apply myself to you, most wise and learned Sir, that I may be directed by your precepts and instructions, and may be well grounded in your principles. Shew me, I pray you, the right way, how I may yield sincere obedience to the will of my Creator. Teach me how I may perceive the infinite excellency of my Creator, my King, and my God, so far as it is possible; for a man born of a woman, being of so weak understanding while he remains in this world, use your utmost endeavour that no sinful affections, nor any defect of knowledge, may call me back from those holy purposes and intentions; for I was born to this end, that I might persevere in the performance of them.

*M.* I pray God, by whose providence thou art come hither, to make thy coming prosperous unto thee; happy is the woman that brought thee into the world. Surely thou wilt be a comfort to thy parents; thy speech hath filled me with joy. And I doubt not, but one day, thou wilt make thyself an example of the highest virtue in Ephrata, and illuminate Judæa with thy instructions. Now, therefore, I desire that thou wouldst hearken diligently to my words, and lay up my precepts in thy heart, and never depart from them; for if thou wilt give ear to me with all possible attention, I shall furnish the mind with such counsels as shall most certainly conduct thee to the paths of true wisdom.

*S.* Speak, Sir, for thy servant heareth. I have firmly resolved to observe your directions; I will keep my feet from every evil way, that I may follow your instructions, for my mind thirsteth most vehemently after your precepts. Do your endeavour then according to the uprightness of your heart, to bring me to that good way, where I may be quiet from fear of evil.

*M.* Mind this in the first place, my beloved scholar, that the fear of God is the root and principle of all Divine notions and doctrines; in which, as in a large treasury, they are all virtually contained. But that he, who has not this fear in his heart, is not fit to be admitted into those schools that are appointed for the exposition of the Divine law, lest he add sin to sin. For so it is, that whosoever has the true fear and reverence of God, the doctrine of the Divine law will be unto him as a wholesome medicine. But on the contrary, to him that is void of this Godly fear, it proves to be deadly poison; for such a man is more cruel than the wild beasts, as one that abuses the knowledge of the Divine law, and makes it the instrument of malice and deceit. Wherefore have a care that thou turn not from the right way; turn not to the right hand nor to the left, from the way of that fear we have mentioned, Deut. vi. 18, "Thou shalt fear the Lord thy God." Now in this point of the law, it is to be understood, that we must reverence the disciples of wise men, for they will hold forth a light to thy mind, they will bring thee up in the right way, and instruct thee how to perform every duty, according to the rule of the Divine law, which they will clearly ex-



pound unto thee. Secondly, learn this, of which I would have thee fully persuaded: whosoever is approved of men, has a good sign that he is acceptable to God; for he has the fear of God before his eyes, both in private and in public. Wherefore every man ought to devote himself to this fear, and to behave himself so, that he may be beloved of all men, and be the delight of his brethren. Have a care that thou yield not such respect to any man which may make thee to forsake the truth; disregard all things in comparison of this, for God is holy, and his seal is truth. Now, whatsoever it shall please God the Creator to dispense unto thee, let that satisfy thee, whether it be little or much. Take this for certain, that he is the rich man who lives cheerfully, being always content with his own condition. But he that abounds with wealth, if he be often vexed and disturbed, and solicitous about the getting of more, he is in no wise to be accounted a rich man.

Devote every action to the glory of God; let all things have reference to the honour of the Almighty Creator; by the continual changes and alterations incident to this life, be stirred up to the contemplation and acknowledgment of thy Creator, going, lying, rising. As for instance, when thou takest thy meat, think with thyself that thy meat is so prepared for thee, by the infinite wisdom of God, that it has such a quality, that it is turned into the substance of thy body. When thou goest to bed, consider that it is by the Divine bounty that we mortals enjoy our sleep, which gives rest to our bodies, and renews their strength, that we may be more able to perform the solemn worship of God,

and to do the works of our vocation. Reflect in like manner on the other functions of the body, for which be thankful, and give glory to God. Thus, whatsoever thou doest, thou oughtest to do it with reference to God, who will continually provide for thee, and prosper thee in all thy affairs; he will make all thy ways straight, he will keep thy feet from every path that would lead thee aside to the right hand or to the left.

Moreover, in all that thou doest, whether in public or in private, see thou most strictly, and carefully observe the laws of perfect chastity and modesty; for wisdom always accompanies those that are of a clean heart.

Take heed to thyself, and use all diligence to avoid the company of wicked men, for every one is led by his companion to vice or virtue, and God abominates all works of iniquity, and all vicious persons. Have a care therefore, that thou never join thyself in counsel with such men, nor tread in their steps, whose feet are swift to do mischief. And be confident of this, that if thou hast any familiar, intimate conversation with them, although thou dost not imitate their practices; nevertheless God will disappoint thy undertakings, and both the love, and holy fear of the Divine Majesty, will at once slide out of thine heart, and all thy ways shall be full of windings and turnings, and inexplicable difficulties. Fly from sin, avoid all vice and impurity, and whatsoever hath any appearance thereof. Be vigilant and circumspect continually, that thou mayest not fall under the suspicion of any abominable practice. Study to oblige every man, and be not backward to those that stand in need

of thy help, according to thy power, so that thou do nothing contrary to the law of God. For if it come to pass that any man, thy father, thy mother, thy teacher or instructor, yea, thy prince; though he be the most potent monarch in the world, should command thee to do any thing contrary to the law of God, do not obey him, nor give ear unto his words; let not the authority of any man prevail with thee as much as the Divine Majesty. But let the power of God, and his dreadful tribunal, beget in thee far greater terror, than the edicts, or fierce threatenings of any king. If thou shalt lead thy life according to these precepts, God will meet with thy expectations, and defend thee from the snare that any one has laid for thee, and from every evil accident: Thou shalt overthrow great and strong lions; serpents and dragons thou shalt tread under thy feet, and be delivered from all dangers. Now, because thou art so desirous to perceive the secrets of the Divine law, see thou come every day to my house; I will not grudge to instruct thee all the day long, how thou mayest attain to the perfection of true virtue and godliness. Go to then, my son, prepare all the faculties of thy soul, and from the bottom of thy heart, with the most ardent devotion pray unto God, that he would open unto thee the gates of knowledge and wisdom. Get the knowledge of God; this is the only thing in which thou mayest glory, if thou wilt glory in any thing. "Fear God and keep his commandments, for this is the whole duty of man."



ZECHARIAH'S PROPHETIC VIEW OF  
THE MESSIAH'S KINGDOM AS DIFF-  
FERENTLY INTERPRETED BY A  
CHRISTIAN AND A JEW, &c.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IF the inclosed remarks on a part of the Prophecy of Zechariah, are suitable for your work, the insertion of them will oblige,

Yours, &c.

J. R. P.

PREFACE.

What! another Commentary on Zechariah! the reader is ready to exclaim. Have we not a Lowth and a Blayney? What can learning, talent, or research effect, that has not been effected already? In a word, I answer—nothing. But, on the other hand, I ask, What have they effected? With the exception of particular passages, on which light has been thrown, the general scope of the Prophecy remains as obscure as ever. Sufficient proof of this appears in the want of consistency in the plan of interpretation, which in one verse looks to future events, and in another to events long past, for explanation; in one part supposes the Prophet to offer a connected series of consecutive predictions; in the next supposes him to be carried away by a transport into a digression bordering upon incoherency; varying, moreover, continually in the principle of exposition, which is literal or figurative, political or spiritual by turns. Surely this is not legitimate exposition, but rather bespeaks some latent error, some radical defect in the plan, or mode of investigation.

To point out that defect, which the writer fancies he has discovered, is the object of the present

attempt; whether he be right or wrong, the reader must decide. The traveller who mistakes his road, only goes the farther astray the more he prolongs his journey. So the Commentator on Prophecy who labours to force the text to a sense which it was not intended to bear, the more learning and ingenuity he employs, the more he becomes involved in intricacy and obscurity.

In expounding the prophecies relating to the Jews, Commentators have had chiefly in view their temporal and political state, whereas the writer conceives, that their moral and religious, that is, their spiritual condition, is really the main purport of those which relate to the restoration of Israel. Let any one read the description of the New Jerusalem in the 21st chapter of Revelations, and ask himself, if this can possibly apply to a literal city, or political state. It evidently cannot, and yet it must apply to some state of the Jews on earth; and if not to their temporal, then it must be to their spiritual condition.

The Messiah's kingdom is allowed to be the chief subject of these Prophecies; but if Christ be the Messiah, his kingdom is a spiritual one, and what relates to it must be spiritually understood. We marvel at the blindness which prevents the Jews from perceiving in prophecy the numerous intimations of a spiritual Messiah, all of which appear to us to have been distinctly fulfilled in the person of Christ; and yet that very blindness to their spirituality is what prevents ourselves from understanding other prophecies relating to the same subject. Let this be steadily and uniformly kept in view, and most of the difficulties

will vanish, and an interpretation will unfold itself, not only historically minute, and chronologically accurate, but which is moreover, as far as Scriptural language admits, literal; for in what relates to spiritual affairs, the spiritual is the most literal interpretation. This then is the principle of the following exposition, and when it has been found necessary to correct the translation, it was not for the purpose of finding out more recondite meanings, but to bring back the words of the text to their primary and literal signification.

With regard to the controversial form under which the treatise appears, a word of explanation may be requisite. The writer having framed his views of prophecy on principles most at variance with those of the Jews, and being only a self-taught Hebraist, was anxious to know how far his exposition might be controverted by an acknowledged Hebrew scholar of the Jewish persuasion. Upon inquiry he was referred to his present opponent, as the fittest person for that purpose, and he had the satisfaction to find, that however they might differ in the plan of interpretation, yet his opponent could rarely challenge the accuracy or fidelity of his translation; which he acknowledged to be more in accordance with the Christian principle of exposition, than any he had previously met with.

At the same time he declared the views it unfolded, to contain nothing likely to have any weight with a Jew; and readily pledged himself to answer those views should the writer ever be disposed to publish them. The views and the answer are now before the reader.

*Hampstead, April, 1828.*

INTERPRETATION OF THE PROPHECY  
ZECHARIAH, CHAPTER IX.

THE subject of these chapters appears to be that, which, from its constant repetition by all the Prophets from the earliest to the latest, was evidently esteemed the most important to the interests of mankind; namely, the coming of the Messiah.

This great event, being promised as a blessing to the descendants of Abraham, and particularly to the house of Judah, it was natural that the Jews should expect to obtain by it peculiar advantages; and accordingly, whatever may be their views at this time, we learn from the writings of St. Paul, that their general expectation then was, that to their nation would the benefits of it be confined. The nature of these benefits was moreover expected to consist chiefly, in the political supremacy to be conferred upon them by a great temporal prince, who should establish their dominion over all the earth.

Such were the expectations of the Jews; whereas the Christians who equally believe the prophecies which contain these promises, have been taught to interpret them in a very different manner. They conceive that these benefits will extend to all mankind, and understand them as having no reference to political power or temporal affairs, but as affording the means of obtaining advantages of a far higher and more permanent nature, even the blessings of eternal life, and eternal happiness. Not that these blessings were by the Messiah's coming to be directly and immediately conferred upon mankind; but that the means of obtaining them would thereby be afforded to all such as were dis-

posed to seek after them. These means they conceive to be accomplished through the establishment of a kingdom on earth; a kingdom, however, not of a temporal, but of a spiritual nature; one which consists in the reign of true religion in the heart of man; a real Theocracy, by which man is enabled to overcome the world, that is, to rule and direct his passions and worldly propensities, and by making his future existence a paramount consideration to render him meet to enjoy it. Such, according to the Christian's view, is the victory to be gained; such the kingdom to be established by the Messiah; and hence the apparent contradiction, that while battles and conflicts are spoken of, it is yet declared to be a peaceful kingdom.

But conceiving the prophecies which announce the coming of the Messiah to have been accomplished in the person of Christ, the Christian supposes this kingdom to be already established, and that Christ does actually reign in the heart of every true believer. That the numbers of such are comparatively small, and by no means to be estimated by the number of those who bear the name of Christian, is a lamentable truth; but it is a truth, which he was fully prepared to look for by the same unerring word of prophecy; which clearly announced, that a long period of darkness and apostacy would intervene between the appearance of the Messiah on earth, and the universal establishment of his kingdom.

It is true that the Christian finds the clearest annunciation of this long period of antichristian darkness in books which are of no authority in the estimation of the Jew, in those of the New Testa-



ment, to wit; but if it can be shewn, as we conceive it can, that the same events are also clearly foretold by the Prophets of the Old Testament, the subject will then prefer an equal claim to the attention of both; to that of the Jew, as calling upon him, impartially to consider the evidence, which seems to prove that his Messiah has already appeared on earth; and to that of the Christian, as calling upon him carefully to examine how far the religion he professes may both in doctrine and practice, still be tinged with the corruptions of antichristianity.

This then is the point at issue; whether or not we have in these six chapters of Zechariah, one of those Divine revelations, which displays a prophetic view of the coming of the Messiah; of his being rejected by most of his own nation, but received by the Gentiles; of the consequent abolition of Paganism (then, except with the Jews, the universal religion of the world); and the substitution of Christianity in its stead; but which at the same time foretels the corruption of this religion by us the Gentiles; and the long reign of antichristian darkness which has since prevailed in the room of it; with all the most notable events attending these extraordinary revolutions in the human mind; events still fulfilling before our eyes, and open to the observation of all who think the subject worthy of their attention. Whether all this be clearly intimated in the chapters before us, and can be made out without violating grammatical construction in the translation of the Hebrew, or legitimate consistency in the interpretation of prophetic language, is the question we propose to consider. Fre-

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quent perusal and careful examination have satisfied the mind of the writer, that the subject of them is no other than an epitome of the prophetic history which was afterwards amplified in the Revelations of St. John; where we find, as occurs in other instances, in which the predictions are repeated, that the events are unfolded with greater precision and minuteness as the period of their accomplishment draws nigh.

That no such subject distinctly appears through the medium of the authorised translation contained in our bibles, is most certain; nor was it to be looked for, that any passages, which admitted of different modes of construction, should be rendered in a way least acceptable to the expositor, in a translation which is almost wholly Jewish, being founded on the Masoretic punctuation. On the contrary, it appears in not a few instances, that the obvious and literal sense has been rejected for one more remote, but more consonant to the views, not to say prejudices, of those who framed the punctuation. That this statement may not rest on the questionable ground of assertion or opinion, the reader will find in the notes subjoined, a full statement of the reasons for all the changes proposed; and the Hebrew scholar will thus have full opportunity to challenge their validity, if he find occasion. It is the writer's wish that they should be freely canvassed; truth is the only object he has in view; and he asks no other conditions on entering the arena, than that of disclaiming the authority of the Masoretic punctuation. His reasons for this, will appear sufficiently obvious. If without the aid of the points we obtain a

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meaning that is simple and satisfactory, in many passages, which by them are rendered obscure or unintelligible; if a sense that is uniformly connected and consistent be attainable without them, while the best commentators can find no such connection and consistency through their aid; sufficient reason will surely appear for rejecting an authority which instead of facilitating our progress, only encumbers the subject with unnecessary difficulties.

The reader need not, however, expect that every difficulty will be removed by the proposed alterations; or that even the amended translation will afford such an exposition as to admit of no possible objection. It were absurd to suppose that the strength of the argument can lie all on one side, where two are engaged in the controversy. For the Jew is in this case no man of straw, set up to be knocked down at pleasure, but a true Jew, a Hebrew of the Hebrews, an advocate as zealous in the cause he defends, as his Christian opponent. Each believes himself in the right; each expects to obtain the victory; and it is not improbable that the reader, who sits as umpire in the contest, may after all, though unconscious of partiality, give judgment according to the bias of his feelings, whether he be Jew or Christian, rather than according to the abstract merits of the question.

Regarding the subject of the prophecy, as the coming of the Messiah, the introduction, which is comprised in the first eight verses of this chapter, appears to be the most appropriate that can possibly be conceived. It opens with a denunciation against worldly-mindedness, and a declaration of

God's purpose to frustrate the schemes, and cut off the hopes of ambition, pride, and avarice, in the judgments pronounced against those cities, which were then the most conspicuous for their riches and power. This is immediately followed, as if by way of contrast, by a view of the spiritual nature of the Messiah's kingdom, founded in meekness and humility, and affording benefits of a very different kind, namely, the taking away of sin, and the redemption of mankind from a state of sin and perdition; benefits which were not to be confined to the Jews alone, but to extend to the Gentiles also, and that on terms of equal participation with the Jews.

The denunciations are contained in the first six verses as follows: Zech. ix. "The heavy burden of the word of the Lord against the land of Hadrach and Damascus; his sending down, (that is, the Lord's) for the Lord's is the eye of man, (the eye of the seer, who receives the vision,) and all the tribes of Israel (whom it immediately concerns.)

"Hamath also shall have a limit set to her; Tyre and Sidon also, though she be very wise—worldly-wise. For she hath built herself Tyre, a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and smite her power in the sea, and she shall be devoured with fire. Ashkalon shall see it and fear, Gaza also shall see it and be very sorrowful; and Ekron, for her hope shall be dried up, and the king shall perish from Gaza, and Ashkalon shall not be inhabited, and a stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines."



These denunciations are chiefly directed against the Philistines, the cities enumerated being the most conspicuous of any they possessed, and no doubt, the pride of their nation. Here then appears sufficient reason for the Jews to interpret the prophecy, as altogether in their favour, denouncing judgments upon their enemies. But yet it is possible they may have viewed them too partially, and may even have overlooked the express objects of denunciation in the prophecy, which denounces their avarice and ambition, and declares that the *pride* rather than the *cities* of the Philistines shall be cut off. As for the cities themselves, heavy judgments are pronounced against them all. One, it is declared, shall not be inhabited; another, Sidon, is threatened with an overthrow, which it received not long after from Ochus, king of Persia, in precisely the manner here foretold; while Tyre, Gaza, and others, were taken by Alexander the Great; but if we keep to the letter of the prophecy, it is their avarice, ambition and pride, that are distinctly marked as the objects of Divine displeasure; and even the judgments pronounced against them on this account, are immediately coupled with the succeeding promise of mercy and redemption, through the means of a meek and humble Messiah, who should "take away sin and pollution, and speak peace to the heathen."

But why, it may be asked, were these offences condemned in the Philistines particularly? Were not the Jews also addicted to pride, avarice, and worldly ambition? No doubt they were so; and the prophecy being addressed to them, it appears that the admonition was

expressly intended for their use. Pride was even less excusable in the Jews, who could find no sanction for it in their religion; while this was the very basis of Pagan morality; the pedestal on which honour was erected; that idol of self-estimation, the highest of Pagan virtues. These vices were therefore more appropriately denounced in the Philistines, as peculiarly belonging to them, though spreading, by contagion, to the Jews; and if punishable in the former, how could they be excusable in the latter?

The mind of the Christian reader will naturally revert to the pride which revolted at the idea of a meek and humble Messiah, and caused the Jews to reject him. But that cannot be the question here; for the Jews are not here pointed out as the objects of Divine displeasure; nor is any intimation hitherto given of their offence; and that of its punishment could not surely precede it. The feeling might indeed be there, and a salutary warning of its being displeasing in the sight of Heaven, and of the fatal consequences about to result from it, seems here intended; but the penalty was not incurred till the overt act was committed, and to foretell the punishment before the offence itself was intimated, would have been a prophetic solecism. As we proceed, we shall find in its proper place, due notice taken both of the one and the other.

In the next verse we find these denunciations, coupled with promises of mercy and redemption to the remaining Gentiles, verse 7, "But I will take away his blood from out of his mouth; and his pollution from between his teeth; and he that remaineth, even he

shall be for our God;" that is, the remaining Gentiles shall have their sins forgiven, their pollution washed away, they shall be redeemed from the darkness of Paganism, and reclaimed to the worship of the true God; "And he shall be as a chief in Judah, Ekron, as well as the Jebusite;" that is, he (the remaining Gentile) shall attain thereby to a full participation with the Jew, in all the spiritual blessings promised in the Messiah's kingdom.

The prophecy having now declared the admission of the Gentiles, promises that the Messiah's kingdom, thus established, shall ever enjoy Divine protection and support. "And I will encamp about mine house, against the army, against him that passeth over, and against him that returneth, and there shall no oppressor pass over them any more, for now have I seen with mine eyes."

In the following verse, the subject of the prophecy is so distinctly announced as the coming of the Messiah, that Jews as well as Christians concur on this point, though they have not perceived how the preceding verses refer to this kingdom. "Rejoice greatly, daughter of Zion; shout, O daughter of Jerusalem; behold thy King shall come unto thee, just and having salvation; lowly and riding upon an ass, even a colt the foal of an ass." The manner of the Messiah's coming being here so plainly foretold, and his character so distinctly described, we wonder how the Jew can deny that this was all fulfilled in the person of Christ. The reason is simply this; he disbelieves the facts. The books in which they are recorded, are of no authority

in his estimation; he challenges their testimony on grounds too numerous to be discussed here. To answer his objections, every disagreement between the writers of the New Testament must first be reconciled; a task which appears to him to have hitherto failed with all who have attempted it. But this is not the only objection he has to urge. He charges the Christian with perverting the sense of prophecy; and this verse furnishes him with an instance. Thus, the Hebrew word rendered, "having salvation," is really the past participle of the verb "to save," literally "being saved;" and that too followed by the emphatical pronoun *himself*, "being saved himself." Surely this point might be safely conceded by the Christian, who admits that Christ "was the first fruits of them that slept;" the first who rose from the dead, to everlasting life; and that through him we become partakers in that resurrection.

The peaceful nature of his kingdom, the participation of the heathen in its blessings, and the boundless extent of its dominion are next declared: "And he will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace to the heathen; and his dominion shall be from the sea even to the sea, and from the river to the ends of the earth."

The Christian reader will find no difficulty in the interpretation of the verse which follows. "As for thee, by the blood of thy covenant, I have sent forth thy prisoners from the pit wherein is no water." The Messiah is spoken of throughout; who then but the Messiah can be apostrophised in

the words, "As for thee?" Then follows "by the blood of thy covenant;" What blood, but the blood of Christ? What covenant, but that sealed by his blood, can be alluded to? "I have sent thy prisoners forth." What prisoners, but those who were in the bondage of sin?—"from the pit wherein is no water." What pit, but the darkness of idolatry, which had none of the waters of life? Surely this is a most clear and distinct intimation of the sacrifice of the Messiah, and of the benefits thereby conferred upon mankind in the redemption of the heathen world from the darkness of idolatry; thus opening the way to immortality, to the whole human race.

But the Messiah here appears to be promised to the Gentiles, having been previously promised to the Jews; were then these promises retracted? By no means. To the Jews he was promised, and to them he came, exclusively addressing himself to the house of Israel. Nor was it till after the majority of that nation had rejected and crucified him, that the calling of the Gentiles took place. The blessings he offered being refused by the former, appears to have been the immediate cause of their being given to the latter. Accordingly this seems to be the purport of the next verse, which intimates that there was some reason why these blessings could not be directly and unconditionally transferred to the Gentiles. "Return ye to the strong hold, my prisoners, wait thou unto the day I declare, that I will repay thee double;" that is, wait for the day when these blessings will become yours, through the Jews' refusal of them.

Nor yet was the Messiah re-

jected by all the Jews; for the apostles were Jews; the disciples were Jews; by Jews was the Gospel preached and propagated; and to the Jews belongs the honour of the first triumph of true religion over Paganism, and what is more, over the passions and worldly propensities of man; and this triumphant progress of the Gospel seems to be the victory intimated in the verse which follows; wherein the reason is at the same time assigned why Christ did not address himself to the Gentiles. "For I have bent Judah for me, filled the bow Ephraim; and raised up thy sons, O Zion, against thy sons, O Greece; and made thee as the sword of a mighty man." The triumphs of Judas Maccabeus, generally supposed to be here foretold, cannot be the victories alluded to; for Ephraim, or the ten tribes, here declared as bearing a part in them, had already gone into captivity, and bore no share whatever in these subsequent wars of Judah. The true meaning appears to be that Judah was destined to have the honour of first establishing the Messiah's kingdom, as promised from the beginning.

How then could Ephraim, or the ten tribes be said to bear a part of the triumphs of the Gospel, having previously gone into captivity? The prophecy does not distinctly say so; if we keep to the letter, it is only said that Ephraim as well as Judah was prepared and marshalled for the spiritual conflict: the triumph is declared to *Zion* over *Greece*; that is, to true religion over Pagan idolatry; and in this warfare, though not in the wars of Judas Maccabeus, Ephraim did bear a part; for it is not to the apostolic age alone that

we must look for the accomplishment of the great scheme of Providence for man's redemption. This was only one act in the great drama; which began under the Old Covenant, and is not yet finally completed under the New. In the former, or the Old Covenant, all the tribes of Israel bore their share, Ephraim as well as Judah; and the warfare not being finally concluded, who shall say but Ephraim may again appear, and bear a further part in it?

Having declared the union of the Gentiles with the Jews, and their joint participation in the blessings of the Messiah's kingdom, the prophecy goes on to promise the support and protection of Heaven, in terms alike applicable to both. "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south. And the Lord of hosts shall defend them, and they shall devour and subdue with sling-stones; and they shall drink as wine, and they shall be filled like bowls, like the corners of the altar," (which were purposely so constructed as to receive the blood of the sacrifices.) That the whole of these expressions require to be taken figuratively and spiritually, no one conversant with scriptural and prophetic language can surely deny, or for a moment suppose that literal drunkenness and bloodshed are here intended.

Should any doubt remain that the Gentiles are included in these promises as well as the Jews, the next verse appears to decide the question. "And the Lord their God shall save them in that day, as the flock of his people." If the Jews be called his people, who but

the Gentiles can be meant by the other? But this is followed by the direct declaration that all distinction between them is on the eve of its abolition. "For the wall of separation is tottering over his land." A remarkable and striking expression, but strangely perverted in our translation. Why the Jews have laboured to give a different turn to it, by seeking a more figurative and recondite meaning, we need be at no loss to conceive, nor why they apply these verses to themselves alone. See note to the translation of this verse.

But this view, which would limit the bounty of Heaven to a particular race, besides being at variance with the context, seems little calculated to call forth the feelings of adoration and praise with which this chapter concludes. "For how great is his goodness, and how great is his beauty. Corn shall make the young men cheerful, and new wine the maids." Corn, wine, &c. in prophetic language ever signify the food of spiritual knowledge, to be henceforth freely bestowed on all—Gentiles as well as Jews.

(*To be continued.*)

JEWISH ANCIENT RECORDS, NO. I.

*To the Editors of the Jewish Expositor.*

*Italy, June 9, 1828.*

I HAVE found in the hands of one of my Jewish friends of this place, some accounts referring to the history of his brethren. I have had them translated from the Hebrew into Italian. I intend to put such of them into English as I think may be acceptable to your readers, as bearing on the subject of this long oppressed but interesting people. I take the present



opportunity of sending the following translation of a mournful tale, (the original being in verse,) which is read, or chaunted, as I understand, by many of the Jews of this place, on the day that they commemorate the destruction of Jerusalem.

X. Y.

#### A SONG OF LAMENTATION

*Composed by Rabbi Solomon Kazan, on account of the burning of twenty-four Spanish Jews, fugitives from Spain, because it was discovered that they held in secret the Hebrew worship which was interdicted in Spain, and they were, consequently, condemned to be punished in this way.*

“Be afflicted, O ye heavens, be greatly astonished whilst I mourn. It was in the month of Jyar, and in the year of the world 5316, when we were deprived of all our honour by the unjust sentence which was pronounced by the king of Spain, against those unhappy persons condemned to the slaughter. The whole of Israel should, therefore, weep for them that were burned, whose fire the Lord did kindle. My heart indeed is sad—is humbled, and my spirit fails me, in relating the mournful disaster which befel my brethren and friends, whilst, by the will of Heaven, dreadful orders and terrible blows were decreed against those Jews of Spain, who were burned in my very presence. Who will believe it, that in the midst of their days they were condemned to be strangled and to be burned, both old and young, together with their companions. The people beat down their souls, as the calf prepared to be butchered: and they rose up to heap on them, in the sight of all men, contempt and reproaches: for this my heart is groaning within my reins. Behold,

I address you, my brethren, in order to make known to you the names of those holy persons who were thus destroyed by fire in this city, whose number, it is too true, amounted to twenty-four in all; whilst the storm ceased not from its violence, and it directed its rage against Signora Miora, and permitted the destroyer to destroy my fellow-men. My heart is on fire within me, and I cannot console myself, whilst I shall continually increase my sorrow on account of these men: They are these, Rabbi Simeon, son of Menakem; Rabbi Joseph and Samuel Gascons; and even Rabbi Abraham was burned with my brethren. Terror laid hold of me, since in the same month were likewise burned Rabbi Solomon Algaor; Rabbi Isaac Naemias; and, on the 8th of the same month, being the Sabbath day, these also suffered the like punishment, viz. Rabbi Moses Paggio; Rabbi Solomon Pinto; Rabbi Joseph Molco; Rabbi Abraham Sariglia David Nikas; Rabbi Abram di Spagna; and these twelve persons were all holy.

“Then, on the 7th day of Tamuz, even all the following, to my greater grief, were made victims to so mournful a lot, Rabbi Joseph Bargilona; David Robino; Joseph Pappo; Jacob Coen; Rabbi David Sacriario; Joseph Vedraj; Jacob Puntal; and Solomon Jakia. Just is the Lord, and his righteousness is just, since on the 12th of the same month, Rabbi Abraham Lugo; Jacob Muso; and Abraham Coen, were condemned to the same punishment, each of whom, before they perished, fervently invoked the most holy name of God.

“And thou, O Lord, merciful God, and full of pity, have com-

passion on the escaped of Israel, on account of the merits of these holy martyrs, and the tears we pour forth, so that the holy temple may be rebuilt in our days. And for the merits of our three\* holy fathers send us the Redeemer, and pardon our failings and infirmities."



#### QUERIES BY A JEW.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I TRUST your kind and Christian feelings will pardon my taking the liberty to address you on a subject, materially connected with your object of promoting Christianity amongst the Jews.

Suppose, Gentlemen, a Jew begins to make a strict inquiry concerning the salvation of his soul, and becomes partially convinced that Jesus Christ is the true Messiah. Suppose, that before his faith is established, domestic circumstances cause him in the evil hour of temptation to deny having made any inquiry into Christianity, and he thus lays himself open to the just censure of the Christian world; but still continuing his inquiries, and looking up to the Lord for direction, this man becomes gradually satisfied of Gospel truth, and desirous to profess it publicly; — *What is to become of him?* He must abandon his situation, home, and means of subsistence amongst his own people; in whatsoever part of the world he may be, he is met with suspicion by even the serious part of every Christian community, and with scoffs, and total neglect by others. He is rejected by Christians as

well as by Jews, because when struggling between doubts and convictions, earthly affections and heavenly hopes, he was not at first firm in what he had only privately confessed. This is indeed a just recompense from the Almighty, and he may well acknowledge that it becomes him patiently to bear his cross after the Saviour he had so long despised. Still I would ask, are there no bowels of compassion among Christians toward such a poor outcast?

Is there no provision for his earning a maintenance by any labour, or study? No place of refuge for him while prosecuting so momentous an investigation into Scriptural truths? Is there no shelter where he may, under Christian protection, instruction, and moral discipline, be carried on in Christian experience, and duly prepared to confess Christ before men by holy baptism; and where he may continue awhile to acquire the knowledge requisite for his future course as a missionary or a tradesman? Must he subsist upon casual charity amidst all the temptations of the world, the flesh, and the devil, at so perilous a period? Must he wander from place to place in search of a morsel of bread?

Is not the certainty of being reduced to such a condition on renouncing Jewish errors, before he is sufficiently acquainted with Christian doctrines to embrace them, calculated to induce most inquirers to stifle their convictions, and groan in bondage to superstitions which have become intolerable to them, and amidst people, who deny what he trembles to think is the truth, by which he shall be for ever condemned?

Gentlemen, allow me to inform

\* Meaning Abraham, Isaac, and Jacob.



you that the person who now addresses you, is, by the grace of God, a converted Jew, who has gone through this fiery ordeal step by step; who is still subsisting upon charity contrary to his desire, because he cannot find sufficient pupils in any place to maintain him; and because he understands you have no plan for assisting him in temporal respects, nor even of placing him where you can watch over his conduct, and instruct him in the principles of that Church, in which he anxiously desires to make his profession, and to be prepared to go amongst his poor brethren, as a teacher of the truth by which they also may be saved.

Gentlemen, I do thank God, that through his Divine grace I begin (amidst all this distress and anxiety,) to feel the real happiness that is to be derived from putting my trust in our Lord Jesus Christ; I know well, that without the shedding of blood there can be no remission of sin; and I feel what a sinful creature I am, and that without prayer to God for forgiveness through the redemption of our blessed Saviour, I cannot have that pardon which was purchased by his great atonement. By the blessing of God I experience a measure of that peace of mind which all the world cannot give me. Nevertheless, I am not without great troubles on account of my destitute situation. I should therefore feel greatly obliged if you could receive me in your seminary for Missionaries; or would point out any way for me which you think most fit. I solicit your reply in the *Expositor*, as well as your insertion of this inquiry on my part; because I have not a doubt that many of

the seed of Abraham are in a similar situation, and will find that I have described their situation and feelings as well as my own, and will be equally solicitous for your answer.

Your compliance with this request will confer the greatest obligation on,

Gentlemen,

Your very humble Servant,

ONE OF THE SEED OF  
ABRAHAM.

[We have inserted the above, agreeably to the request of the writer, although it is evident that he has erroneously identified the Committee of the London Society with the Editors of this Work.

Our readers will be aware, that it is not probable that the Committee of the London Society can notice a communication so made.  
—Ed.]



WARSAW INSTITUTION.

*To the Editors of the Jewish Expositor.*  
London, Oct. 13, 1828.

Gentlemen,

ON my return to England, it gives me great pleasure to find that you have printed the letter which I addressed to the Rev. Mr. Simeon, on the subject of the Warsaw Institution, and especially to see that a measure which I adopted without the knowledge of the London Society, has received the sanction of so many of its Committee and most active members. I feel, however, that I should not do justice to the subject, if I did not state, that a residence of several weeks in Warsaw, after I had sent that letter, tended only to confirm and strengthen every feeling which led me to write it. Indeed at the time of my sending it, although I

had seen enough to make me feel very deeply the necessity of such an institution, I had, in fact, witnessed nothing in comparison of what I afterwards saw, and had no adequate idea of the deep and extensive spirit of inquiry which has been raised among the Jews; and which it seems to me absolutely necessary to meet by measures somewhat different from those which have been hitherto adopted. It is not, however, my intention, to trouble you at present with any details; and my only object in this communication, is to state my own confirmed opinion and increased anxiety on the subject; and, while I thankfully acknowledge the prompt assistance already afforded, earnestly to request further aid in behalf of the Warsaw Institution.

I am, Gentlemen,

Your's, &c.

S. R. MAITLAND.

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AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

*To the Editors of the Jewish Expositor.*

Christian Brethren,

BEING in this country on an agency connected with interests which you are zealously endeavouring to advance, I am desirous that the friends of the Jews may be informed of what is doing for their cause in the United States of America.

From a conviction that there were peculiarities attending the circumstances of the Jews on the Continent, which did not apply to any other inhabitants of the globe, a number of benevolent persons in the City of New York, with the advice and munificent co-operation of Dr. Bondinott of New Jersey,

formed in 1820, a Society for the temporal as well as spiritual melioration of their condition.

Their object is thus specifically declared, viz. "The object of this Society shall be to invite and receive from any part of the world such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction; to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the Settlement as shall be assigned them; but no one shall be received, unless he comes well recommended for morals and industry, and without charge to the Society; and both his reception and continuance in the Settlement, shall be at all times at the discretion of the Directors."

In pursuance of this declared object, the American Society have purchased, on the margin of one of the noblest streams in the world, the Hudson river, five hundred acres of land, on which there is a substantial stone mansion with out-houses, and a mill-stream, in which there is a natural fall of water of fifty feet, capable of sustaining manufacturing operations to any extent. This establishment is now ready for the reception of emigrants of the character, and on the conditions specified in the foregoing article. Here, the persecuted and oppressed Hebrew may find a secure abode, in which he may engage in agricultural or mechanical pursuits at his option; where he may enjoy the fruits of his honest industry; where he will receive instruction in the doctrines of the Gospel in their purity; and where, if he does not choose to remain, he may go forth to a com-

munity, in which he may earn a livelihood, and enjoy all the civil and religious rights of freemen.

The internal regulations of the Settlement, have not, from the nature of the case, been yet fully arranged. These will be modified as experience and observation may, in practical operation, prove for the good of the institution, and those who are received into it. The Board have, however, in the following Rules, settled the general principles upon which the Settlement is to be conducted, viz. :—

#### RULES.

1. The Board of Directors will not incur any expense, in the introduction of Jews to the State of New York, nor shall they be pledged to afford support to such as may now be here, or may hereafter arrive from any other part of the world, until they have expressed the intention of becoming actual Settlers, and have been as such accepted by the Board; and then only for the space of time necessary for their removal to the Farm.

2. As the Settlement is not designed as a place of refuge for the pauper, the invalid, or the indolent, or as a place of correction for the vicious, no one shall be received who is not recommended for morals, and is not capable of some industry, together with the families of such persons.

3. Provision shall be made for the comfortable maintenance of persons coming within this description, and each of them shall have a choice of the business which he will pursue. He who labours usefully in the house, or in the shops, in the garden, or in the field, in the mill, or in the barn, shall have adequate compensation for all the profits of his own industry.

4. Every Jew who at any time discovers, that, in this free country, his business can be more successfully pursued elsewhere than in the Settlement, is left at liberty to abandon the Society, by giving three months' notice to the Board; and he shall be in-

titled to a certificate according to his merit.

5. The Board shall furnish the Hebrews under their care with suitable means of religious instruction, and with adequate directions in the requisite arts and employments of life: a system of promotion shall be observed for the encouragement of talent and enterprise among the settlers; and they who are approved for their discretion and competency may be appointed as teachers and overseers, with increased influence and emolument.

6. As soon as need requires it, the Board will appoint a Superintendant of the Settlement, to whose directions all persons admitted thereunto shall be amenable: But the Board itself shall be the final resort in case of disagreement between *him* and any person or persons so admitted. The Directors shall construe liberally, for the benefit of the Jews, all these Rules, reserving the right to themselves of dismissing any one under their care, whenever it becomes necessary for the general good.

The undersigned has, since his arrival in England, read with unfeigned pleasure the Letter of Mr. Maitland to the Rev. Mr. Simeon of Cambridge, on the deplorable condition of enquirers after Christ, contained in your last number. It is a triumphant plea for the Institution at Warsaw. It proves the indispensable necessity of such institutions, superadded, to ordinary missionary operations among the Jews. One such testimony from an intelligent and credible eye-witness, is worth a thousand speculations at a distance. I hail this publication as calculated to make the Christian public think and pray more on the subject of the Jews. And I hail the Warsaw Institution as a powerful auxiliary to the missionary efforts of the London Society. Still it cannot, from its locality and limited extent, fill up half the space which

ought to be occupied in the department of temporal relief for the Jews, as connected with their religious instruction. I say not this with the slightest purpose of diminishing its importance, as compared with the American Institution. There can "be no strife" between these two Institutions, for the men who conduct them "are brethren." "Is not the whole land before them?" Is there not an ample field for the labours of both? Is there not a loud call for increased and concerted Christian effort? The answer to these enquiries is supplied, in the fact, that there is not merely here and there one and another, asking, in secret, and in fear of poverty and abandonment, "what they shall do to be saved?" but that there are *hundreds* scattered throughout Germany and Poland, who are obliged to smother their convictions and their cries, lest they should be thrown out of the means of obtaining bread and water for themselves and their families. The Warsaw Institution cannot accommodate a tithe of this number. Attention to their religious instruction would call off the missionaries of the London Society from their present labours, and would, in fact, interfere with the objects of that Society. And even if they are for a time enabled there to support themselves, when disposed to leave it, they are thrown back upon the same theatre of persecution: as journeymen mechanics, they are obliged to work for a certain time before they can be acknowledged as masters. If, on their arrival at any town, they are unable to obtain work, necessity compels them to beg, and the police takes them up, and treats them as vagrants; or if they have small

means, their residence at taverns exposes them to habits of intemperance; and as Jews, being subjected to the scorn and derision of their fellow journeymen, they find it difficult to obtain and continue in any lucrative employment.

The Institution in America is capable of sustaining hundreds of industrious men. They will have a superintendent who is exclusively devoted to their religious instruction, and when they leave the Institution, with good characters, they will find no obstacles to their efforts for subsistence, in the prejudices or persecution of the American people, but may easily find employment, and are assured of protection in the enjoyment of their civil and religious rights.

In promoting these desirable means of meliorating the condition of the Jews, and in accordance with my instructions, I have conferred with the Committee of the London Society, with a view to obtain their co-operation with the American Society, so far as their constitution would admit; and I have the satisfaction of informing your readers, and the Christian public generally, that the Committee promptly agreed to give me, through their Secretaries, an introduction to their missionaries and agents on the Continent and elsewhere, requesting them to aid me in obtaining information respecting the state of the Jews; that in order to prevent the imposition of unworthy characters upon our Institution, they have authorised their missionaries to assist any Committee of investigation, or auxiliary Society, formed in England or elsewhere, in procuring correct representations as to the moral and religious character of enquirers, or professedly Christian



converts, who may wish to join the American Settlement; and that they have designated the Rev. Mr. Marc, of Frankfort-on-the-Maine, to act at once as their missionary, and to aid me in obtaining information, on condition that funds shall be raised by the friends of the Warsaw, or the American Institution, for the specific purpose of defraying his travelling expenses.

These arrangements will furnish ample facilities for obtaining information, to be brought to bear on the question of the temporal relief of converts from Judaism, in connection with their religious instruction, upon which the public may rely. And if this object should, as doubtless it will, meet the approbation of the friends of the cause, I have the pleasure of informing any who may be disposed to contribute to the specific purpose of defraying the travelling expenses of Mr. Marc; or should his health

(which is said to be feeble) prevent his going, the expenses of any other person; or for the benefit of the American Society for Meliorating the Condition of the Jews; that J. G. Barker, Esq. one of the Secretaries of the London Society, has kindly proffered to receive at No. 10, Wardrobe-place, Doctors' Commons, any monies that may be given for these objects; and any sums thus received by me, will be faithfully applied.

Praying that any efforts now, or hereafter to be made for the salvation of Israel, may be crowned with ample success;

I am, your's,

Brethren, in Christian bonds,

S. N. ROWAN,

*Agent of the American Society  
for Meliorating the Condi-  
tion of the Jews.*

10, Wardrobe Place, London,  
Oct. 15, 1828.

## PROCEEDINGS OF THE LONDON SOCIETY.

### PRUSSIAN POLAND.

JOURNAL OF THE REV. J. G. G.  
WERMELSKIRCH.

WE continue the account of Mr. Wermelskirch's labours at Posen. The last accounts from him, which have already been noticed, extend to January in the present year, and we have now before us his Quarterly Journal for January, February, and March, in which he mentions the baptism of a Jewish mother and her two infant children; the father of whom was baptized some time ago.

#### *Baptism of a Jewish Family.*

I proceed to mention what concerns our missionary labours, and

may remark, that during my residence here, thirty-three individuals of the Jewish nation have applied for instruction in Christianity and for baptism; of these four have been baptized, three at this place, and one in Mangonin, from whence he came; seven have gone to other places to be baptized. Two have been sent to Düsseldorf, eleven have gone away, and nine have been dismissed, their motives for coming not being found pure and spiritual, as their conduct evinced. Besides the four who were baptized, three children have been also dedicated to the Lord by baptism. The baptisms of three of them, and of one child have been mentioned already. The baptisms of the fourth, and of the two children I will now relate more particularly. She is the wife of the proselyte, who is a goldsmith, and

was, when she first heard of her husband's baptism, rather displeased, and inclined to procure a divorce from him; but afterwards she expressed the wish to be made acquainted with the Gospel. This wish was, of course, complied with. I instructed her as fully as it was possible to instruct a person who could not read, and who, consequently, had never read the Old Testament, nor any other good book, and who knew nothing almost of the Jewish religion. But though she had great difficulties to contend with, she learnt "the one thing needful," that a sinner can only be saved by the Lord Jesus Christ. This is my full conviction, and also that of Mr. Herdman, who examined her a few days before her baptism; and, in corroboration of our favourable conviction, I may add the testimony which some Christians who have come to "the knowledge of the truth" here, bear to her character, as having exhibited much resignation under very distressing circumstances. Being then in my own mind convinced of the propriety of admitting her into the visible church of Christ, I fixed on the Saturday before Easter for that important step. After I had preached from Acts ii. 37—39, before a crowded congregation of both Jews and Christians, giving, according to the natural order of the text, five directions to such Israelites as sincerely wish to become partakers of the blessings of Christianity; and after a short appropriate address, which was concluded after the administration of the sacrament, she was, along with her two children, the one two years and the other about two months old, baptized in the name of the Father, Son, and Holy Ghost. The impression which was made on the whole was good; favourable reports having since reached me. Her husband is quite happy now that his whole family is dedicated to the Lord, and seemed much rejoiced that he could, along with his wife, partake with us in the sacrament of the body and blood of our Lord on Easter-day. My dear Sir, beseech the friends of our cause in England to pray for the proselytes in Posen!

Mr. Wermelskirch adduces the following instance in illustration of the advantages which he thinks might be derived from the formation of some establishment for the reception and care of Jewish proselytes.

Last summer a woman applied for instruction, who, when refused, turned Roman Catholic; her sister, when roving about in the world in company of her mother, was sent by the magistrate of ———, to ———, with a request, that he, being an opulent man, should take the girl and educate her. Having not long since been brought to the knowledge of the truth, and taking an interest in the lost condition of the Jews, he sent her to school, and to a clergyman for instruction in Christianity. But they soon found that Jewish girls of bad habits, are not easily set right, and they pressed our friend ——— to take her for some time, and he not having any clergymen on his estate, requested me to take her. This I did, placing her with the school-mistress. At first she pleased us much, as she possessed superior abilities, but by-and-by she sunk in our estimation from her evil ways; for she breaks out in such a manner that the school-mistress is scarcely able to check her. I would take her immediately into my own lodging, but I have no room, and it is very difficult to determine what can be done for her.

Our readers are aware, that it must frequently happen to our missionaries to bestow time and labour on those who seem to profit little by it. The present journal affords some examples of this kind; we think it right to present the whole, amongst which will still be found several things of more or less promise.

I had a deplorable instance of hardness of heart in the month of February, in one who formerly visited me.



Another, an old tailor, pleased me better, there was something satisfactory in his manner and his tone of conversing: he listened attentively to the great fundamental point, the sinner's reconciliation to God by the blood of the Saviour. His unreasonable arguments when I pressed the point, "a Jew born and as a Jew lost," I refuted by a reference to Abraham. When the Lord called him out of his country, he did not say, "Here I am born and here will I die," but he obeyed the call. This tailor, I incline to hope, is really in search of truth. I would that he were brought to the Lord.

A proselyte on his way from Königsberg to Breslau, has paid me several visits. He was baptized in Düsseldorf, and there learned the trade of a joiner. He seems to me to have formerly been in a better state of mind than he is in at present. Much running about, and many letters of recommendation to serious Christians, and especially to some who move in the higher circles, have proved injurious to him, and made him talkative and vain, to which, indeed, he seems naturally inclined. It were to be wished that Christian friends were more careful in dealing with proselytes; they ought certainly to be treated kindly, but they must not be made too much of, or pushed forward too much; they must not hear, for instance, their own praises, lest it inflate, and finally ruin them. I would intreat all who are engaged in the Jewish mission, to think much of John Bunyan's virgins, "Discretion, Prudence, Piety, and Charity." In this view of the case, I spoke seriously to this individual upon his state, and I trust that he received what I said in the same spirit in which it was spoken. His travelling companion, who is still a Jew, got work here with a Christian master, with whom he came several times to church, and also to my lecture on Sunday afternoon. He is, however, now dismissed for his conduct; and I must leave to the Lord the watering of the seed which may have been sown in his heart. One of the school-masters paid by Government, who was lately dismissed, be-

cause the number of the Jewish pupils did not require his services in aid of the other masters, came and sat for some time with me; he asked me for a complete Bible and two copies of the Hebrew Prophets. He has not, however, yet paid me a second visit. I imagine he has something in view, and wishes, therefore, to renew our acquaintance. One who formerly came for instruction, has been sent away, as I feel sure in my own mind that he has no relish at present for Divine things. I am decidedly of opinion that those only should be received as candidates for baptism, who evince a real desire for it. Others may come to church, and may be admitted also for conversation, but it seems hardly right to receive them for a course of instruction as preparatory for baptism.

In January 1826, I mentioned an old proselyte, who, after travelling about in Poland and Prussia, is now settled on the Estate of ———, selling different articles, such as soap, candles, &c., which the steward (a very pious man) assists him with. His son, who has been in Denmark, has lately visited him, and expressed a wish for Christian instruction. He came here for the purpose, but went back, as he had no means of supporting himself, and shewed no wish to learn a trade. If he is sincere, he will, doubtless, come back; if not, it is well he has left us, that my time may not be thrown away upon him.

Speaking of their public service, the journal states that their church is "constantly crowded," and the word preached seems "attentively listened to."

Of the schools, he adds, that there is but little to communicate. The scholars, however, are very regular in their attendance, and their number is not diminished.

The progress is certainly great; of late I have been much in the school, and I have at times been highly pleased. Their conduct also improves; and some look more like girls of Christian than of Jewish parents.

The free-thinking Jews are aware of the influence which by our conduct even, exclusive of instruction, we may obtain over the scholars, and say, that the bigotted Jews are quite right in asserting, that the children will all turn Christians when grown up. Some days before the Passah, rewards were given to those who had worked articles for sale. To make it impressive, I invited some members of the Committee, in whose presence the diligent scholars were called out, and received each according to their industry, a small present, which I accompanied with a few words appropriate to each. The joy evinced on the occasion was great, and the stimulus, I trust, will be powerful to those who are lazy. I have already mentioned the nature of our plan, and that it is quite distinct from the Society's funds. It is a private undertaking, which stands and falls with the children's industry.

### GERMANY.

EXTRACTS FROM THE JOURNAL OF  
MR. J. P. GOLDBERG.

(Continued from page 392.)

THAT the external circumstances of those Jews who are awakened to the importance of the truth, and that the trial to which they are exposed in making a confession, should excite our Christian sympathy, and call forth our Christian charity, may be established from the following communication:—

May 14.—Visited me a student called Gesell, a pious young man, who has led many to the knowledge of his Saviour; he asked me to go with him in the afternoon to Dr. Hahn, who wished to speak with me, and I consented. As we were conversing together, there came C. Michel with a Jew from Hungary. I was about to speak on Isa. ix. 5, 6, when I was astonished to hear him say, "Sir, you have several times conversed with me concerning

the Messiah, and I am convinced that the Messiah is already come, and that Jesus of Nazareth is that Messiah. I was not able to contradict you, and have found ever since, that the writings of the Rabbies have no foundation; but what is that conviction to me? I am born a Jew and must be lost as a Jew."

I. Dear friend, what do you mean by saying, must be lost as a Jew?

He. I cannot publicly profess Christ, for I have a wife and three children who would immediately leave me; besides, I can get my living only among the Jews as reader in the synagogue.

I. Be not discouraged. The Messiah who is in heaven provides for those that honour him in truth; pray to him in confidence, and care first for the kingdom of God and he will add all needful things. C. Michel asked him, "Do you believe indeed and with all your heart in the crucified Messiah."

He. Why should I not believe in him, since every thing that has been foretold by the Prophets concerning the Messiah has been fulfilled in him!

I. But do you likewise believe that through him alone you can be saved?

He. The punishment of sins lay upon him, that we might have peace; through his wounds we are healed; he is the Priest for ever after the order of Melchizedeck.

I. If then you do acknowledge him as your High Priest who has offered the everlasting sacrifice for your sins, and suffer yourself to be led by his Spirit, so that you desire always by his help to live according to his will, you cannot be lost.

He. Can we then be saved without baptism?

I. Baptism is ordained to the salvation of Jews and Gentiles, and I am convinced, if your intention be serious and true, and if you seek the Lord with prayer and supplication, that he will lead you in the right path, and will take you and your's into his covenant of grace, for all things are possible with him; if, through faith, you become a partaker of the merits of Christ, you may be saved, although not baptized, in as much as you do

not reject baptism, but are for the present prevented from obtaining it. He was thankful for the information and consolation, and repeated once more his religious confession of Christ, whereby we were all exceedingly moved. I did not think it advisable to send him to Dresden, and could therefore only recommend him to continue patiently in the faith, and told him to pray often in the language of Psal. lxxxiv. May the Lord soon receive him into his kingdom!

Even disputations with Jews may be useful, and may lead them to search the Scriptures, and find out Christ to be the Messiah. This is clear from what follows:—

*May 15.*—In the forenoon came a Polish Jew to me, and asked whether I would hold with him a disputation upon Isa. liii. before a great Jews' assembly?

*I.* Disputing is, properly speaking, not my business, for the soul gains nothing by it. I like rather to speak with those who inquire after Divine truth; but, nevertheless, if it be your particular desire, I will consent to it, hoping to find thereby an opportunity to declare the praises, and glory of my Redeemer and Saviour.

*He.* Let us first try our strength between us alone.

*I.* Willingly.

*He.* Of whom is spoken in Isa. xli. 8, 9?

*I.* The seed of Abraham who love the Lord, *i. e.* who are justified by faith like Abraham, Gen. xv. 6—the spiritual Israel who love the Lord their Messiah, the Holy One of Israel, and put their trust in him, as is plainly declared in ver. 14.

*He.* You find in every verse your Messiah, whilst we, who likewise read and are able to understand the holy Scriptures, can see nothing about him.

*I.* It is true, you read the Scriptures, but you distort and misconstrue them, and obstinately oppose the call of God, Isa. lxxv. 2, 3, and are offended with him “who was wounded for our transgression.” Isa. liii. 5.

*He.* That is the very thing I am about to prove, that Isaiah in this chapter did not speak of your Messiah, *but of the people of Israel in their present captivity.*

*I.* Explain it then.

He took the Bible and expounded the text according to the opinions of modern Rabbins, with which I was already acquainted, namely, that the Jews suffer at present divers persecutions for the sake of the true God, without opening their mouth; but the time will come when the persecutors will acknowledge that they have been in error.

When he had finished, I took the Bible and explained to him the true sense of the text, and compared it with the sufferings and death of Christ; afterwards I asked him whether he still continued to believe that the Jews were punished for the sins of the Gentiles, and whether the latter will be reconciled to God through the merits of the former? Whether it could be said of the Jews that there is no guile in them, or that they suffer without opening their mouth, when they daily pray to God that they may be revenged? Must you not then confess that your Rabbins in expounding the Scriptures, had a veil over their eyes, so that they could not see in this text the crucified Messiah, the Lamb of God that bears away the sins of the world?

My opponent seemed confused, and said, “I see I am not sufficiently prepared;” he took his hat to go away; I said, “No, friend, it is not to end thus; neither you nor I will be the conqueror, but we will give the glory to God, and thank him with all our heart, that he has revealed to us his council relating to our salvation through the Messiah, who bears our sins: we will farther search the Scripture in prayer and humility, to seek that same Messiah, in whom alone is the salvation of us all.” Hereupon he became friendly, and I expounded to him many passages, particularly Mic. v. 1. Dan. ix. 24—27. iii. 4, 5. Isa. ix. 5, 6, &c., which he heard with patience. I cautioned him against unreasonable contradictions, and exhorted him to pray seriously for the gift of the



Holy Ghost, shewing him how often David had prayed for the same, and that the Spirit of God alone could lead us to understand the Scriptures, and to become acquainted with eternal salvation. He appeared to take it to heart, and he shook me by the hand, and said, "Our disputation will, in all probability, not take place." I replied in Hebrew the words of Psal. cxx. 7, and he in return Psal. cxxxiv. 3, and went away.

While there is such a disposition among the Jews to inquire, who would withhold from them the means of instruction? It is evident, from what is here recorded, that they avail themselves of the opportunities which their traffic affords, to gain information respecting the Messiah.

*May 28.*—Three German Jews from Silesia, came to me to-day, wishing to deal with me. I pointed to the books upon the table, and said there is plenty of business. One of them went and opened the Prophets, saying in Hebrew, "The articles are very good, but we cannot live by them; we must get money during the fair to procure bread for our families."

*I.* "A man cannot live by bread only," &c.

*He.* You understand the Hebrew language, are you the same who attends every fair to prove to the Jews that the Messiah is already come?

*I.* It is easy to prove that, since God has foretold it most clearly by the Prophets; but so long as you continue to call evil good and good evil, the bitter sweet and the sweet bitter, and neglect to pray to God for the spirit of grace and supplication, so long will the words of the Prophets be to you as a sealed book.

*He.* The principal proof that the Messiah is not yet come, is, the fact that we are still in captivity and scattered over the world; that there is not "one shepherd and one fold," as there must be at the coming of the Messiah.

*I.* The promise was fulfilled 1800 years ago, but you will not notice it. The Messiah is indeed come at

the appointed time, during the second temple; but not as an earthly king with worldly pomp, yet as the mighty God, powerful in words and deeds, having done all those wonders which were to be expected from the Messiah, Isa. xxxv. 5, 6. He did every thing to draw the Jews away from destruction, and to bestow upon them everlasting salvation, but they hated one who held out hopes to invisible, spiritual, and heavenly possessions, and crucified him, saying, "His blood be upon us and our children." This, my dear friends, is the great evil which your fathers have committed; wherefore must you also drink of the cup of Divine wrath.

*He.* For that sin God could no longer punish us, for it is written, "he visits the iniquity of the fathers upon the children to the third and fourth generation" only. It must, therefore, be another sin for which we are so long in captivity.

*I.* God is not unjust, as the prophet Ezekiel has declared, "the son shall not bear the iniquity of the father." Again, "I do not desire the death of the ungodly, but rather, that he should repent and live." But you continue to sin like your fathers, for ye consent to the ungodly deed of your fathers, inasmuch as you reject the Messiah with as much vehemence, as they did when they led him to Golgotha.

*He.* It is true our sins must be the cause of our present misery; and our rabbies say, if we had repented, we should have been long since redeemed.

*I.* If your Messiah is not to come until you have repented, in the way your rabbies mean, he will never come; for, if the Jews have not repented hitherto, who can tell that your children will be more pious than you? It is true, you must return and repent; and it must be such a repentance as is described in Hosea iii. 4, 5; you must turn to God and your King David, *i. e.* the Messiah whom your fathers have rejected.

*He.* You mean, then, Jesus of Nazareth, whom the Christians worship. Of what use can he be to us? and what proofs can be adduced of his goodness, that we should acknowledge him as the Messiah?

I referred to Isa. liii. and Hos. xiii. 14, to shew the great benefit Jesus has effected for them, and Ps. ii. 10—12. I added, "It is Jesus alone who can make God our friend here and hereafter. Is not, now, such a treasure more precious than all earthly possessions?"

*He.* If I were even to grant all that, it is nevertheless true, that God has promised not only to restore his people, but likewise to exalt them above all other nations, and that promise has not yet been fulfilled.

*I.* What God has promised shall be done; he will undoubtedly restore his people, as he has plainly declared in Moses and the Prophets, and particularly by Ezek. xxxvi. &c.; but that will take place after they have sought and found their king, David. At that time will he sprinkle you with clean water that ye may be cleansed; he will give you then a new heart and a new spirit; then will he turn the captivity of Jacob, and have mercy upon Israel.

They all heard me very attentively whilst I was expounding the several passages, and might in their thoughts have been in Canaan. At last one made an objection, which I never had heard before from a Jew, saying: "We find, in Zeph. iii. 8, 9., that at the time of the Messiah, the enemies shall be destroyed, and all nations shall acknowledge the one only true God; and as now many nations do still worship idols and wander in darkness, the Messiah cannot have come already."

*I.* What is said to come to pass in the days of the Messiah, must not be understood to happen all at once, but by degrees. I then related what is now going on among the heathen, at which they seemed rejoiced. The speaker appeared to be a man well versed in the holy scripture, and who did not despise the truth. I exhorted them again to reflect how they could be made partakers of salvation through Jesus Christ, which is held out to them, considering that all men are sinners, and that sin separates us from God the most holy, and I shewed to them, that without a mediator they must sink into everlasting damnation. We then parted in peace.

Every true Christian, reading this journal, will join in the praises and prayers of this faithful servant of God, with which he closes his account of this portion of his Journal.

To-morrow morning, I intend, D.V., to leave this town; but first will I praise thee, O Lord and Saviour, and offer up my thank-offering with humility for thy assistance, whereby I was so mightily assisted; for thy love, wherewith thou hast guided me; for the many opportunities which thou hast procured me to proclaim to my kindred the word of grace; for the wisdom which thou hast graciously bestowed upon me, so as not to let me be put to shame in my weakness. O let thy word, which so many of the seed of Abraham have heard, be such a blessing upon all of them, that I may hereafter find the fruit of the seed which I have sown, in the life everlasting! O thou faithful and only Shepherd of Israel, have pity upon thy people; lead them to perceive their miserable condition, and to the desire of that grace so dearly purchased; give them who labour and pray for the salvation of thy people, grace that they may continue in their labour with patience, so that they may reap the harvest at the season appointed by thee. Sanctify me, likewise, more and more with thy Holy Spirit, and may I become an instrument of thy mercy to the praise of thy glory; guide me in my way back to my home; lead me all the days of my life, till my coming in to thy glory, through thy grace! Amen.

In a later communication from Mr. Goldberg, dated Nov. 30, 1827, he gives the following account of a brother of the Society's Missionary, Mr. Wolff, which will afford pleasure to all who know how earnest that devoted man is in his labours for the conversion of his own family, and of all his brethren after the flesh.

In August last, a brother of that dear missionary, Wolff, who has a wife and five children, and resides as reader of

the synagogue at a place called Amonsgrün, in Bohemia, wrote to the Bible Society here, stating that he and his wife wished for Christian instruction, of which religion he said he knew something, from what he had read in the Prophets and other books; and that when so instructed, they should wish to join, together with their children, the Christian church; but as he could not obtain that point in Bohemia, they being Catholics, he wished for the assistance of the Dresden Society. The Bible Society delivered the letter to our Committee: they resolved to take his children into our Institution, but as for himself and wife we knew not what to do with them, since we had not the means to support them during the time of their being under instruction, nor could we hold out any expectation of procuring a livelihood for them after their baptism. Levi (that was his former name) was therefore asked by letter, whether he would intrust his children to our Committee? This proposal afforded him great pleasure, in being thus enabled to procure the means of salvation for his children; but, at the same time, it created in him a painful feeling, first, at not being able to partake of the same blessing, and secondly, at being thus separated for ever from his children. He stated his feelings to the Committee, but agreed, nevertheless, to trust his children to their care. The Committee, in the absence of the Superintendent, was obliged to delay answering the last letter of Levi; he therefore, in the absence of an answer, resolved to resign his situation, which he, through the conviction of the truth of Christianity, could no longer fill without hypocrisy, and to come to Dresden with the full assurance, that the Lord would assist him in his undertaking. He arrived here Nov. 9, and having visited many members of the Committee, and stated to them his design, the Lord opened their hearts, and they sent a circular letter to their friends, requesting them to contribute towards his support, and thus the Lord our God prepared the way, that Levi and his wife should be received and instructed here. With joy Levi then returned to fetch his family, and arrived

here again on the 26th; he dwells now in the same house with me. Three of his children, a girl of six and a half years, a boy of five and a half, and one of four years old, have been received into our Institution; twins of one year old remain for the present with the mother. The day before yesterday I commenced instructing Levi and his wife, with the most fervent prayers to my Lord, that he may make the word of life lively in my heart, so that I may instruct these souls intrusted to my care, with fidelity; that they may daily increase in faith and grace; that they may soon learn that there is no other name but that of Christ, whereby we can be saved. Levi has inclosed herein a letter to his brother Joseph Wolff, which he hopes the London Committee will forward to him. I instruct, likewise, a young Jew, Israel Sulzbach, a native of Treve, who had lately began to learn the brewing business, at Dusselthal, but, owing to his weak constitution, was obliged to desist. He has applied to our Committee for Christian instruction, and to learn bookbinding. Our Committee has consented to his wishes in the first instance, but have, at the same time, written to the Count von der Recke, to learn his behaviour there. You will see from the above, that the Lord has to the last hour of my stay here, intrusted me to sow and to plant; and the expectation that it will prosper, gives me comfort.

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EXTRACT OF A LETTER FROM MR.  
J. D. MARC.

THE state of Mr. Marc's health being such as to prevent him from any very laborious exertion, it will afford our readers satisfaction to learn from the following extract of his letter, dated Offenbach, near Frankfort-on-the-Maine, June 2, 1828, that his mind is actively engaged in the cause, which he embraces every opportunity in his power of forwarding.

Mr. M'Caul has probably told you that I instructed last winter an honest



Jew residing here, who in the end was baptised in Frankfort by the Rev. Mr. König; now I am instructing a girl, a relation of his, whose circumstances do not allow her to make her design publicly known, by taking instruction with a clergyman. Last week a country Jew, a very poor but apparently simple and honest man, was with me, who having six children, wished to have the four eldest brought up in the Christian faith. He had a nice healthy boy of seven years of age with him. He himself and his wife were afraid they should not find a living if they become Christians. He now earns a little bread by being butcher, and shoket to the Jews, and therefore wishes to bring his children to a distant Christian institution. I will do my best, and Mr. Lix will do the same also. But if we should not succeed, could these children be brought to the institution at London? The man had read some tracts of the Society's, and I retained him as long as I could in order to have opportunity to instruct him; I procured him a German Bible, and gave him some tracts. In a few weeks he will come again to me, and then I shall see whether he has taken to heart my instruction and advice.

Just now I am interrupted by a Jew schoolmaster from B. He has already read the New Testament, and desires to be baptised: he is to be sent to Basil, in order to learn the printing business. A few days ago I had a letter from the painter of Darmstadt, with whom I had much conversation about four years ago. He tells me that after wandering about, he at last fulfilled his desire and was baptised in Switzerland; his temporal circumstances seem but indifferent. At the same time I got a letter from one B., who was about six years ago under instruction in Frankfort, but whom I sent away because of his conduct. He tells me that he now is a Christian, and that he had found peace with God through Christ. May it be true, and become manifestly more true! A young man, named Frankel, who went last winter with recommendations from Berlin to Paris, with a view to be baptised there, writes to me from Frankfort,

that his hopes have not been realized in Paris, and that he is now sick, and quite without money. What can I do for him? A young man, N. Oelberg, honest and industrious, who was baptised under the patronage of the Frankfort Society about six years ago, became, for want of work, a sailor in a Dutch government ship, sailed round the globe, and came back last winter; he is now again in want of employment. The poor fellow has the palsy; he designs to go to America; but this is not easy.

I should not have done for many days, were I to go on describing this kind of every day's business. This Oelberg told me, that at Amboyna he visited a school of the native brown coloured people, the children sitting round the table, having every one a Bible, printed in England. Blessed British nation! whenever was a people so highly favoured by the Lord as you? May the Lord not diminish, but rather augment your temporal and spiritual blessings! May he also enable you to help many of the poor Jews, once also much favoured by God, out of their great and manifold troubles! These individuals that come, or are ready to receive instruction, though their motives be partly impure, and their failings even after that ever so many, may still be regarded, as called by the Lord, when we compare them with the greatest part of the Jews. Even the most simple proselyte stands higher, not only in regard to spiritual light, but also in common understanding, than the learned and refined Jew.

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#### MEDITERRANEAN.

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THE Society's Missionaries in the Mediterranean are actively and usefully employed, as may be gathered from the following extracts of the journal of one of them, who is in a station of considerable importance in that part of Europe.

Oct. 2, 1827.—Left a Diodati Bible with Mr. S, and three with Mr. H. for sale.

*Oct. 10.*—Received an invitation from the inspector of the Jewish schools to attend the annual distribution of prizes to-morrow. Mr. S. has paid for the Diodati, and requested another. Thus the seed of Divine revelation in both Testaments is scattered. May the Lord grant the increase!

*Oct. 11.*—Went to the Jewish free school for boys, to witness the distribution of prizes. There were several respectable Jews present, who welcomed me with much civility. I presented the inspector of the school one Old Testament, Diodati's Version; a copy of the Psalms and Prophets in Hebrew; seven Pinnock's Catechisms of Jewish History in Italian; and seven of the Society's Tract, No. 9, in Hebrew, to be distributed amongst the most deserving boys. This gift was accepted with much readiness, and I had afterwards the pleasure of seeing the books in the hands of the children. Previous to the distribution of rewards, the master recited an address, detailing the nature and advantages of the several branches of education cultivated in the school. There were three masters; one who taught reading, writing, arithmetic, and geography; another, who taught Hebrew; and another, who taught drawing. Each recited a written eulogium upon these studies. The president of the meeting then delivered a long address to the boys, from a paper, in which he detailed the importance of worshipping the God of their fathers, searching the Scriptures, learning and practising the duties of morality, avoiding idleness, and the sins of youth; and of availing themselves of useful knowledge to qualify them to become good members of society. The arguments to enforce this exhortation were not bad, so far as they went, but they were of course deficient in those motives which Christianity supplies. Present advantages, the approbation of parents and friends, the respectability which attaches to a well-informed and well-conducted character, and the satisfaction of conscience, were all urged with considerable force and ability. The children listened with great attention.

Oh, that they could have heard of a Saviour's love, and been invited to him! The two boys, who received the Old Testament and the Hebrew Psalms and Prophets, came up to thank me for them, and I took occasion to advise them to read with attention, and constancy, the Sacred Volume, assuring them that it would be their best guide through this life, and in the way to the life to come. The distribution being finished, I accompanied C. to the Hebrew grammar school. The children were amusing themselves after their lessons; and it being now the feast of tabernacles, many of them were sitting under the booth erected in a court of the house. I went through the different rooms: in one were suspended a multitude of small prints, representing the particulars of the Jewish history down to the times of the Asmonean princes. The children are permitted to come and see these pictures, to impress upon their minds what they read. Amongst the prints were the heads of four noted rabbies; one of them, Rabbi Mendola of London. In the adjoining room there was a small ark, together with lamps and the usual furniture of a synagogue. This was the private synagogue annexed to the school. The boys were now summoned to their tasks. There were about sixty; some of them not more than five, or seven years old. The master proposed to me to choose a portion of Hebrew for them to read: I pointed out the first of Proverbs, which a lad of eleven years old read beautifully in Hebrew, and then translated in Italian. The master then gave me a printed statement of the last examination. A few extracts will show the nature and the mode of the instruction which the boys received. My friend C. made an observation to a young Jew, who is a physician, which proves that the exertions of our various religious societies have the effect of exalting our nation in the opinion of foreigners, and of impressing the Jews favourably towards us. The physician was evidently surprised at the interest which I took in the school, and at the donation of books which was made. C. remarked, that I was an individual

of that worthy nation which sent Bibles and books of instruction into all the world, and thus manifested a laudable desire for the welfare of the human race. While saying this, there was a glow of satisfaction and pleasure upon his strongly-marked Jewish features, which I should have liked the friends of our Society, and of other kindred institutions to have seen for their encouragement, and the adversaries of such societies to have witnessed for their conviction. I must confess that I felt both grateful and proud on being thus identified with favoured England. May God continue long unto her the blessed preeminence which she now enjoys, as the chief promoter of Scriptural knowledge, and Gospel truth, and religious education among the nations of the earth! I subjoin a few extracts from the printed statement of the plan and subjects of study in the Hebrew school. Every morning of the week they commence at seven, with the Hebrew prayers; Sunday morning at eight, translation of the prayers; Wednesday and Thursday at eight, they read Rashi; Sunday, Monday, and Tuesday, at nine, an explanation of the Prophets with comments; Wednesday at nine, dictation and essays on history; Thursday at nine, revision of the beforementioned lessons; Sunday, Monday, and Tuesday, at ten, rhetoric and belles lettres; Wednesday at ten, biography; Thursday at ten, revision of the above; Sunday, Monday, Tuesday, and Wednesday, at eleven, the Mishna, with all the comments; Sunday, Monday, Tuesday, and Wednesday, at twelve, Hebrew lecture to the first class; Sunday and Monday at one, translation of the Pentateuch; Tuesday, Wednesday, and Thursday, at one, Hebrew grammar; Sunday, Monday, Tuesday, Wednesday, and Thursday, at four and five, reading and writing, Italian, grammar, and arithmetic; Saturday, at eleven, public weekly examination.

The different masters are required to instruct the children in their duty towards God, their neighbour, themselves, and their country; and to correct the vices of youth, and to stimulate them to virtuous conduct. The

use of corporal punishment is forbidden, and the practice of kindness and persuasion enjoined. Among the questions proposed at the last examination, I observe, How are we to fulfil our duty? What is God? What do we individually owe to God for all that he bestows upon, or takes away from us? Of what are we composed? Which is the most noble part? What faculties and powers do we distinguish in the soul? What is the understanding—memory—will? Several questions upon the Scripture history are added, and all of them well calculated to fix the subject upon the minds of the pupils. There are also biographical notices of Pompey, Alexander the Great, Julius Cæsar, Demosthenes, Cicero, Augustus Cæsar, and Titus. Recitations were made from the Italian poets Dante and Petrarch. Upon the whole, this Institution is calculated to enlarge the mind, and to store it with much useful knowledge; and it may be hoped that by this means ignorance, which is too often the parent of prejudice, may be removed, and the rising generation prepared to view more impartially the evidences in favour of Christianity, and under the Divine blessing, be better disposed to embrace the truth as it is in Jesus. It is to be regretted, that the Mishna and Rashi, and all the commentaries of a similar stamp, are adopted in the course of these studies; but certainly any thing is better than that deplorable ignorance in which the generality of the Jews remain; and we may hope that good will result from the study of the Old Testament, and particularly the Prophecies, in the school.

*Oct. 17.*—Received a note from Mrs. R., who informs me, that the Diodati Bibles which were sent her have been well received. She gave one, with the New Testament attached, to a Jew, who was highly pleased.

*March 24, 1828.*—The Tunisian Jew, whom I saw on my first coming here, is returned to this place. He has been at various places teaching Arabic. He avows that his mind is fully convinced of the truth of Christianity, and refers particularly to Gen. xlix. 10. and Isaiah vii. 14. as



undeniable proofs that Messiah is already come. He affirms also, that it is his practice to keep at a distance from the Jews, who insult him because of his favourable views of Christianity. There is an openness about him which I think indicative of truth and sincerity; but it is necessary to be cautious in giving full credit at first, to professions. I hope to take some lessons in Arabic from him, and shall see more into his character. I gave him some tracts for his own reading. May God by his Holy Spirit bless the perusal of them to his spiritual benefit!

That the demand for Hebrew Scriptures is great, is evident from the following statement :—

*April 4.*—A. B. is actively engaged in selling the Scriptures among his countrymen. He appears, so far as I can judge, sincere in his conviction of the truth of Christianity, but how far his heart may be influenced, I have yet to learn from the fruits of conversion in his character. He has shewed the Hebrew New Testament to several Jews, who are not unwilling to read it; but they do not wish to purchase this sacred treasure. I have desired him to lend it to them to read, and to tell me what they say. He has the Diodati Old and New Testaments bound together, and hopes to sell many copies amongst them. Already twenty Hebrew Bibles (the Halle edition,) are disposed of. I am longing for the arrival of the small edition of the Hebrew Bible from the Society, for very soon not a single copy of the Hebrew Scriptures will be left.

*April 8.*—A Jew, recommended by Mr. L., came to ask for a Hebrew New Testament. He is an Englishman, and appears willing to read; but it is to be feared that he has not much serious sense of religion. He was supplied with the Hebrew New Testament, and an English New Testament, and the Society's Tracts, No. 9, 39, and 44. This afternoon he departs for G., and thence he goes to England. I urged him seriously to read the Scriptures on his way, for they would benefit his soul. He promised

to do so, and appeared thankful for the gift.

The rising generation among the Jews are anxiously enquiring as to Christianity.

*April 9.*—A. B. is indefatigable in selling the Scriptures, both of the Old and New Testaments, and in various languages, among the Jews. He has been ordered to offer them to Jews only. He says that Mr. B., a rich Barbary Jew, has an only son, who said to-day before his father and several other Jews, "I want a New Testament to read about Jesus Christ." His father immediately put his hand upon the mouth of his son; but a New Testament is now on its way to supply the want of the young enquirer. He is about thirteen years of age.

The rabbies become accessible to the truth, and the preachers of it.

*April 16.*—A. B. informs me, that the chief rabbi here asked him to-day for the Hebrew New Testament to read. He lent it to him, and said that the price was so much, but that if he would read it through three times he should have it for less. The rabbi said, "What! Do you wish me to be a Christian?" A. B. replied, "Why not?" if the Christian is the right way to heaven? The rabbi took the book, and said he would certainly read it. The Jews object to D'Allemand's edition of Van der Hooght, because of the various readings at the foot of each page; for these, say they, are favourable to Christianity. I explained to A. B. one mistake that the objectors had made, and he told the Rabbi what I said. The rabbi begged him to be silent, and declared that the Jews would enter into a subscription to reward A. B. if he would but engage to hold his peace. They are evidently afraid of the various readings, and wish to raise a prejudice against that edition, which they desire not to have removed by any reasonable explanation. I saw A. B. in the place of Jewish concourse to-day in the open street, with his Bible under his arm.



May good result from the distribution of God's Word. Never yet has there been so fair an opening. Oh that fruit may follow!

*April 22.*—A. B. has sold the Hebrew New Testament to the rabbi, who has read it, and says there are many things which he likes, but that he cannot agree to all. A. B. asked his permission to offer it freely among the Jews; but this he refused. Others, however, are asking for the Hebrew New Testament, and A. B. has been urged to supply them. A. B. says, that the son of the rabbi of Jerusalem is gone to Rome to be baptized, and all the Jews are exceedingly displeased in consequence. The office of rabbi at Jerusalem has continued in the same family for many generations, and they feel it very much, that one of that family should embrace Christianity.

The fact contained in the following paragraph is most important.

*April 23.*—A Jew broker begged an Old and New Testament in Italian, Diodati edition, for a poor Jew, who was desirous of reading it. Being supplied, he brought his brother, who wished to purchase a copy for himself, and also a Hebrew Bible. I promised to supply him very shortly. There is a manifest desire excited among the Jews to possess themselves not only of the Old, but of the New Testament, and I do hope, and pray that God will bless the reading of both to their conviction and conversion.

*April 24.*—I entered into conversation with another rabbi upon Rev. xvi. 12—14. as applicable to the present time, and said that by the "Kings from the East," the children of Israel are generally supposed to be meant, so that their restoration must be near. He appeared much interested; and I added, that when restored they would be under Jesus Christ, who would appear triumphantly the second time to receive "the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 32, 33. I observed that he came first to suffer for the redemption of man; and he will come again to fulfil the pro-

phesies of glory and triumph which the Jews apply to Messiah. He said, "You mean that of the wolf lying down with the lamb," &c. Isa. xi. 6. I replied, "Yes, and others of the same kind; but then all the people will be holy and righteous, and in order to enjoy this blessedness we must now believe in him for the salvation of our souls." Another Jew was present. He had been conversing with Mr. — on the word אלהים, and

had been asking how he could obtain a Diodati Bible and New Testament, such as he had seen amongst his brethren. Mr. — promised to procure him a copy. I was made acquainted with this promise, and the Jew entered into conversation with me. I found him very sensible, and well-informed upon a variety of matters. He talked upon the creation of light before the sun, and asked how it could be? I said the Bible was not given to teach us philosophy, but how to obtain eternal happiness; and that the substance of light might have been created first, and afterwards the light destined for our system might have been collected and centered in the sun. He spoke of the sanctions of the Mosaic law, and the temporal rewards and punishments. I told him the promises had a typical and spiritual signification; and that it was unlikely Moses, who was divinely inspired, should be inferior to the heathens, who all expected eternal blessings, or feared eternal punishment. That such were signified in the Pentateuch under the promise of temporal benefits, would appear from many passages in the Old Testament where eternal life was referred to—from the dying expression of Jacob, "I wait for thy salvation, O Lord;" and if he would admit St. Paul as an historical evidence, even though his inspiration were denied, the same might be inferred from his explanation of the law, in the epistle to the Hebrews. He seemed pleased with these remarks, which he did not attempt to controvert. I added further that eternal life was taught by Moses in the expression חיים, denoting the present and the future life, in Deut. xxx. 6. He

spoke in admiration of Newton, Locke, Aristotle, and Plato, with whose philosophy I found him conversant. I found also that he had read the New Testament with attention, and its moral precepts excited his unbounded admiration. He quoted several, and told me, that Rousseau had declared that no man could have written such sublime precepts. We were interrupted, and I left him, promising that the Diodati should be sent to-morrow, and expressing a hope that we might renew our conversation upon these most interesting subjects. His mind is certainly of a liberal cast, and I should think he was not far from a conviction of Christianity.

### PALESTINE.

#### EXTRACTS FROM THE JOURNAL OF THE REV. JOSEPH WOLFF.

A FURTHER Journal from Mr. Wolff has come to hand, in which he continues his narrative up to the time of his return to Malta, in his way to Alexandria, where he joined Lady Georgiana Wolff, as mentioned in our *Expositor* for July last.

The last Journal ended with the account of his arrival off Smyrna. He now proceeds thus:—

*Dec. 30, 1827.*—I went with Dr. Kork, the missionary of the Church Missionary Society, and Peter Monkoos, a Greek gentleman, to the synagogue, and preached straightway to them that Jesus of Nazareth was the Son of God. The congregation listened to me with attention, until an old man interrupted, crying out against me. On our way home I addressed a Jew in the street, until a Turk, with a furious countenance, asked the Jew what I was saying to him; it was not advisable to continue my discourse, especially as all the Franks are now suspected.

*Jan. 1, 1828.*—Intimation was given me, that I was watched by the Pacha of Smyrna.

When he left Smyrna, Mr. Wolff proceeded to Egina.

*Jan. 6.*—Having embarked on board the Cambrian frigate with Dr. Kork, we this day arrived in the harbour of Egina, the present seat of the Greek Government, fifteen English miles from Athens, now the theatre of war and destruction. The first person I met was Mr. Jonathan P. Miller, an American Philhellene, whom I knew at Smyrna two years ago; a most benevolent gentleman, who served two years as a volunteer with the Greeks in the Morea, and then went back to America, but returned again, having been sent by the Greek Committee of New York as their agent, to superintend the distribution of the provisions sent by the Americans to the destitute Greeks; an office which he executed with great zeal and fidelity, and to the satisfaction both of the Greeks and his own countrymen. We met here likewise the Rev. Mr. Hartley, the missionary of the Church Missionary Society. He had preached already thrice in the Greek church. I met likewise Mr. Masson, from Scotland, secretary to Lord Cochrane; a very amiable gentleman, who tried to make himself useful to the Greeks, by giving a course of lectures on political economy; he takes, as he tells me, the “Hints on Missions” of Mr. Douglas, as his guide. He and Mr. Hartley introduced me to the Representatives of the Greek Government. They had not received the letter I addressed to them relative to the Jews, but it reached them a few days after my arrival. They assured me, however, that every sect would be tolerated in Greece. Mr. Masson kindly procured for me a lodging in the house of a gentleman from Scio, Signor Stomati Maurogordato. I sold several Greek New Testaments, with the assistance of Mr. Hartley, and distributed several hundred tracts among the Greeks.

Our readers cannot fail to recollect two Greek youths that Mr. Wolff formerly brought with him from the island of Cyprus. One of them returned some time since

to Greece. The following account of him is very pleasing :—

*Jan. 8.*—Georgios Constantinos, the Greek youth whom I sent five years ago to England, called upon me. He was master of a Lancasterian school established by the Greek Philanthropic Society at Napoli de Romania; but the school was broken up by the civil dissensions. He was then secretary to the above-mentioned Mr. Miller, and now he is purser on board a Greek corvette commanded by Capt. Crosby; but his heart's desire is to be useful in the cause of religion. Mr. Miller speaks highly of him.

*Jan. 19.*—Mr. Hartley introduced me to Monsignor Talanti6n Neophitos Topotiritos, Archbishop of Athens. I conversed with him and his priests about the future conversion of the Jews. This archbishop is one of the most moral of the Greek bishops; there are many who keep a harem, like Turkish pachas. On the other hand, Mr. Miller, who has been in Greece several years, assures me, that the clergy of lower rank, who are married, live exemplary lives.

The following account of the rise and progress of the Greek revolution, was given to Mr. Wolff by Count Theotoki, a noble Greek, whom he met at Corfu. It is given in the Count's words.

Mr. Wolff says—It was the custom of the Prophets to observe upon the political state of Judea, and then from those political events to pass over to the spiritual condition of the children of Zion: and they not only took into consideration the political state of Judea, but likewise that of other nations, as Ammon, Moab, Elam, Babylon, and others. I think, therefore, that a missionary, especially one who labours upon that very ground upon which the Prophets and Apostles of old trod, and who in a certain respect himself treads in the footsteps of the Prophets of old, may follow the same plan, and enquire into the political condition of a country he passes through; and he may well notice the condition of so interesting a country as Greece. I therefore requested Count Theotoki, a Greek of

Corfu, to relate to me the origin of the Greek revolution; and in compliance with my request he proceeded as follows :—

“The Greeks were groaning under the heavy yoke of the Turks, especially in the Morea. The tyrannical system of feudalism, and the Janissaries, and the influence of the Mahomedan *clerus*, caused much oppression. Sultan Selim saw it, and wished to abolish these evils, but his projects were cut short by the loss of his life. Mahmud, the present Sultan, a man of greater energy than Selim, formed the same plan, but proceeded with more circumspection. He first tried to abolish the feudal system by sowing dissensions among the feudal princes themselves, and then he cut off the head of one after another. For the success of his plans the aid of the Greeks was needed, especially as he intended to put down the family of Ali Pacha of Jannina, and then Ali Pacha himself. The Greeks, then feeling their strength, meditated their own independence. A Society (*Eterea*) was established in the very capital of the Sultan, of which Society the bishops, priests, nobility, and many of the middling classes, became members. Patriarch Gregorius refused to become a member, but nevertheless countenanced the Society. In the contest between the Sultan and Ali Pacha, the Greeks took the party first of the one, and then of the other, as it suited their purpose. The Society continued for sixteen years, when, as Count Theotoki asserts, it was betrayed to the Porte. We were then obliged (Count Theotoki continued with the greatest coolness) to practise another imposture; for imposture is often necessary for obtaining a great object, and truth in such a case often becomes *immoral*. We therefore made the Sultan believe, that the object of those who had betrayed us was, to cause dissension between the Porte and its subjects, that others might take advantage of these dissensions. During this time the Society sent emissaries to Moldavia and the Morea; and whilst they thus tried to kindle an insurrection in those countries, and thus divide the Sultan's attention, their plan



was to set on fire the arsenal at Constantinople, and to seize possession of the person of the Sultan, and of the ships. But at length a quarrel arose between the bishop of Ephesus and his deacon; the deacon turned Mahomedan, and betrayed the Society to the Porte. The revolution broke out, and took its course; the flame was kindled, and the Society was dissolved; its object to excite a rebellion having been attained."

Mr. Wolff proceeds:—

Having heard this account from Theotoki, I got an insight into the Greek character; and I confess that I could not but admire the great genius of the Sultan, who, in spite of all this, has carried into execution his plans for the abolition of feudalism, and of the system of Janissaries, and for suppressing the influence of his *clerus*, and who at the same time has disciplined his army, and established a printing-press, and would, doubtless, have succeeded in putting down the Greek revolution, if the battle of Navarino had not turned the scale in favour of the Greeks. And although I doubt not, that great will be the results of these bloody events, predicted by the prophets of old, I still have learned to abhor more than ever the spirit of insurrection. We, as Christians, are enjoined to be obedient to the powers that be, even to a Mahomedan power; and wretched is that missionary, who for a moment gives way to the thought, that the Gospel will only succeed when the people rise against their legitimate prince. The inhabitants of Scio had not the least reason for revolting; they were well treated, lived in peace, and enjoyed privileges which I doubt whether the subjects of the Popish dominions enjoy.

Further proceedings at Egina, and departure from that place.

Jan. 11.—I sent several Turkish and Arabian Testaments and Bibles to Colonel Heideg, a Bavarian Philhellene, who has at Poros the charge of 300 Turkish prisoners, in order that he might distribute them among those prisoners. I myself gave nineteen Turkish Testaments to Turkish prisoners at

Egina: one of them read to the rest in the evening several portions of the Gospel.

Jan. 14.—I left Egina in an Ipsariotte vessel. The Ipsariottes are mostly pirates; and therefore Messieurs Masson, Lee, and Maurogordato, spoke of me to the Ipsariotte Government, who recommended me particularly to the captain.

We arrived safely at Syra on the 16th of Jan., where I met with the distinguished Philhellenes, Mr. Koering and Dr. Goss; the latter is a physician, and formerly attended Mr. Malan, at Geneva. I gave them, at their request, some Turkish and Arabic Testaments for the Turkish prisoners at Scio and Poros.

The following are the Philhellenes now in Greece.\*

Jan. 19.—I left Syra with an Ionian sloop, called S. Georgio, Captain Imperiale Trojano.

Jan. 23.—We anchored near the island of Seripho; I landed and distributed Greek tracts there.

Jan. 24.—We came opposite Milo, but could not enter the harbour on account of the contrary wind.

Jan. 25.—We were at length able to reach the harbour, and I met my American friend, Mr. Miller, whom I saw at Smyrna, and again at Egina. I persuaded him to go with me to Cefalonia and Malta.

Jan. 27.—Mr. Miller and myself embarked on board the same ship in which I had left Syra.

Jan. 30.—Opposite Kalamada two pirate ships, known by Mr. Miller as belonging to Petrom Bey, a primate of the Greeks at Meina, who two months ago had robbed an American vessel, began to chase us. Mr. Miller advised our captain, who was almost frightened to death, to let the vessel off before the wind. They gained upon us, however, every minute, so that the captain said he no longer dared to try to escape, as if he did, they would murder every one of us if they caught us. Mr. Miller, a gentleman of high courage, on this, declared, that if he would not sail on, he would accuse

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\* The names are omitted as not being of any interest.



him with having an understanding with the pirates. This had its effect, and when we came off Modon, the pirates no longer dared to continue the chase, as a Turkish force was at Modon. We had, consequently, the satisfaction of seeing them sail off. I cannot say I was much afraid of being robbed, for I had only sixty dollars with me, and my trunks, with Greek and Hebrew books, which I would have given to them willingly.

*Jan. 31.*—We arrived at the harbour of Navarino, where we saw broken ships and dead bodies, the remnant of the Turkish and Egyptian fleets destroyed in the late battle.

*Feb. 1.*—I wished to go on shore at Navarino with some Arabic Bibles, to distribute them among the soldiers of Ibrahim Pacha, but Mr. Miller insisted upon my remaining on board, being apprehensive of some danger. The captain, however, went, and on his return the Arabs fired at the boat from the shore; one of the balls passed through the boat just in the place which was allotted me to sit in, if I had gone with them.

*Feb. 3.*—A number of boats passed us to-day, filled with Arabs. An Arab sent off word to say that he had a Greek woman with a child of four years old, which he offered to sell for twenty-one dollars. I would have readily bought them, and so would Mr. Miller, but we had no place to put them, and knew not what to do with them afterwards, and therefore we could not redeem them.

*Feb. 4.*—Mr. Miller being more of a seaman than myself, I copy the following circumstance from his Journals:—

“The wind having shifted during the night, we began at day-light to beat out of the harbour, and found ourselves again at sea, at eight o'clock A. M., thankful for having so safely escaped from a place where we could but feel ourselves very unpleasantly situated. The wind blew a strong breeze from the S. W. We had passed the small island which lies between Navarino and Arcadia, when all in a sudden our mast gave a crack, and went over the lee side, taking with it the top and top-gallant sails, both of which were set at the time. I hap-

pened to be on deck with my little boy (Mr. Miller has a Greek boy with him,) a splinter from the mast, sufficiently large to have killed him, fell within six inches of his head. As our vessel was nearly capsized, I put the boy below, seized a hatchet, and cut the stays on the leeward side, on which the spars and sails fell into the water. At this moment Mr. Wolff came on deck, but as I feared that he might increase the confusion in which the captain and crew were already thrown, I assumed a tone of authority, and commanded him to go below. After two hours' labour we succeeded in getting things in order, and having rigged something like a topmast, pursued our voyage, grateful for our delivery from so imminent a danger.”

So far Mr. Miller's account of this shipwreck. I confess that the thought that I should most probably perish in the sea without my wife ever knowing the circumstances of my death, pressed drops of anguish out of my face. I prayed to the Lord Jesus Christ with great fervour, and the Lord in his mercy heard my prayer. We are now safely in the Lazaretto of Cefalonia, performing our quarantine, which is to last twenty-five days. Dr. Muir, the inspector of the Lazaretto, is very kind to us; so is Mr. Dixon, who is going to establish a school for the Greeks in this island.

*Feb. 12.*—I finished again my reading of the Hebrew Bible during our stay in the Lazaretto at Argostoli, capital of Cefalonia.

*Feb. 23.*—Still in quarantine. The Jews who reside temporarily at Cefalonia, paid to me a visit in the Lazaretto.

*Myself* (*asking one of them*). What is your name?

*Jew.* Jacob is my name.

*Myself.* Jacob said, “The Sceptre shall not depart from Judah until Shiloh come.”

*Myself* (*asking the second*). What is your name?

*Jew.* Moses is my name.

*Myself.* Moses said, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.”

*Myself* (*asking the third*). What is your name?

*Jew*. Zachariah is my name.

*Myself*. In Zachariah it is said, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and mourn."

These Jews are partly from Zante, partly from Corfu and Leghorn. They invited me to call on them after I have got pratique. Colonel Napier called on me in the Lazaretto, and told me, that if I should like to preach to the Jews during my stay in the Lazaretto, he would invite all the Jews of Cefalonia to call on me, that I might preach to them. You can easily imagine that I accepted this offer from the first authority in the island with great joy. I spoke with Colonel Napier after this, of Christ's second coming in glory and majesty. He told me that the late Dr. Kennedy had had much conversation at Cefalonia with the celebrated Lord Byron. Lord Byron seems to me to have sought the truth with all the talents and genius of Lord Byron, and not as a little child, and therefore he could not find the truth.

*Address to the Jews of Cefalonia.*

*March 1.*—Colonel Napier sent the Jews to the Lazaretto. There were about thirty of them, and 200 Greeks; and I addressed them in the following manner:—

"My dear sons of Abraham,—I am your brother according to the flesh, a son of Abraham. My father was a rabbi, you cannot therefore imagine that I called you together for the purpose of speaking against your God. Your God is my God too. Hear, Israel, the Lord our God is one Lord. Nor did I call you together against the law of Moses and the Prophets, but rather for the purpose of bringing back to your mind, the loving-kindnesses and mercy our ancestors have experienced in ancient time, and which we have, according to Moses and the Prophets, still to expect; and I would shew by whom we are to expect them."—I here avowed my unbelief in the sentiments of those

Christians, who deny the restoration of the Jews to their own land, and who deny the personal reign of the Messiah in the city of Jerusalem.—"I believe that Branch of David, whose name is the Lord our Righteousness, shall establish himself upon the throne of David with justice and with righteousness; and Jerusalem shall be called a city not forsaken. But whilst I represent to you those prophecies which speak of your future glory, I am not permitted to pass over in silence those prophecies which speak of that same Messiah in a state of suffering. He was pierced for our iniquities, and brought like a lamb to the slaughter, and poured his soul out unto death, and has made intercession for his enemies."

After reading to them the respective prophecies concerning Christ's glory and suffering, I continued, "To that pierced Son of David, according to the flesh,—to that pierced child whose name is mighty God, you have to look, and to weep, that you may be pardoned; and you will enter, like the believing Caleb and Joshua into the land of rest—into that Jerusalem, the gates of which shall not be shut day nor night." The sermon lasted one hour and a half, and the Greeks themselves were astonished at the attention which the children of Israel paid to my discourse.

*March 4.*—Colonel Napier invited me to dine with him, and there were about fifteen officers, to whom I was allowed to state my views on missionary subjects.

*March 8.*—Embarked on board the steam-boat Frederic Adam, Captain Thomas, for Corfu, and had the satisfaction of meeting in the steam-boat with the Rev. Mr. Lowndes, missionary of the London Missionary Society at Corfu, who was coming from Zante, where a Jew is printing the Jewish Spanish Testament. Mr. Lowndes told me that my beloved Lady Georgiana had expounded the Scriptures at Malta, and sold books for the charity society of Malta; and mentioned her departure for Alexandria to meet me there. I could not find a ship in Greece direct for Alexandria; and knowing the dear Lady Georgiana to be anxiously waiting for me, I felt much anxiety.

My dear little child and Georgiana are always present in my mind.—Why should I deny my feelings? I feel that I am a *husband* and a *father*.

March 9.—I arrived at Corfu.

March 10.—I called on Sir Fred. Adam, General Woodford, and Mr. Cranford, who all were very kind towards me. Sir F. Adam did not only not object to my preaching to the Jews, but likewise recommended several individuals of that nation to my particular notice.

I wrote to-day to His Excellency Sir Fred. Adam, Lord High Commissioner, petitioning him to permit me to advocate the cause of missions in the large Hall of the Ionian University, before the members of the University. His Excellency submitted my petition to the Senate, which approved of the proposal: and next Thursday I shall have the honour, at two o'clock, to address the English auditors, in English; and at five o'clock, to address the Greeks in the Italian language.

March 11.—I preached to several Jewish rabbies, and Mr. Lowndes entered into conversation with several of them. I have given away about eighty Bibles and Testaments among them. Mr. Cranford, the Secretary of the Senate, called on me; he is well acquainted with my dear wife.

March 12.—Several Jews called again, to whom I gave testaments and preached the Gospel from the terrace: they crowded together in the street near the house of the Rev. Mr. Lowndes; many Greeks were present; to the latter I gave my Appeal to the Jews of Gibraltar in modern Greek, translated by Mr. Lowndes.

March 13.—This day was a joyful day. At two o'clock p.m., I advocated the cause of my nation before a large assembly of English gentlemen and ladies in the large Hall of the Ionian University; and at five o'clock, I did the same in the Italian language to a most crowded assembly of Greeks, Italians, and Jews. All of them expressed their approbation by the most cheering applause. Mr. and Mrs. Lowndes accompanied me to both meetings. Oh! if my beloved wife were with me I could stop at Corfu for a year, if my work permitted

I dined to-day with Mr. Cranford, Secretary to the Senate here, and a relative to my wife. I met with Mr. Williams, a gentleman who has travelled in Persia. Lord Sydney G. Osborne called to-day on me, and promised me every assistance to enable me to join my dear wife at Alexandria. I feel now what it is to have anxiety for a most beloved wife.

I must here express my high obligation to my dear missionary brother, Mr. Lowndes, who gave me not only a lodging in his house, but permitted me to assemble the Jews in his house; and he took a share in the conversation I had with the Jews. Jews of great respectability called on us and conversed with the greatest mildness; particularly an elderly Jew, well known to Mr. Lowndes, who had had frequent conversations with him.

March 14.—I preached again to Jews from the windows of the house of Mr. Lowndes. We dined afterwards with the Baron Theotoki.

March 15.—I called on the *Jew Kerida*, where about sixty Jews were assembled. Both the Rev. Mr. Lowndes and myself preached the gospel to them. In the evening I dined with Mr. Cranford, and embarked on board the Government packet, the *Marchioness of Queensbury*, Captain Hannah; Capt. Gibson and Mr. Miller were passengers. We sailed for Malta; and I am always looking out for a ship to Alexandria, to join my wife.

My mission at Corfu was surely one of great importance: the Gospel was preached to crowds of Jews and Greeks from the windows of Mr. Lowndes; the attention of the Greeks has been excited; at the table of one of the most influential Greeks, Baron Theotoki, member of the Senate, the conversion of the Jews has been discussed; the cause has been advocated before the British subjects; the Jews V. and L. evince their hope that the Gospel has not been preached in vain to them.

I send this packet through the Lieut.-Governor of Malta, General Ponsonby. Whilst you are reading it, I trust I shall be with my beloved Lady Georgiana at Alexandria.



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| A. C. by the Rev. R. H. Smith, Watton,<br>near Hertford .....                                                                                                                                           | 0 10 0  | Ipswich, by Rev. J. Charlesworth .....                                                                                                 | 35 0 0    |
| Byard, Miss, collected by her.....                                                                                                                                                                      | 0 13 2  | Jersey, by Rev. P. Fillen.....                                                                                                         | 24 14 9   |
| Clayton, S. W., Esq., Surrey.....                                                                                                                                                                       | 10 10 0 | Knaresborough, by the Rev. T. Gell....                                                                                                 | 29 6 0    |
| Cook, Mrs. Elizabeth, Witham,—Legacy<br>deducting duty.....                                                                                                                                             | 41 3 4  | Lancaster, Whittington, (Rev. W. C.<br>Wilson, Rector,) collected after a Ser-<br>mon by the Rev. J. B. Cartwright....                 | 7 0 0     |
| Davis, Miss, collected by her.....                                                                                                                                                                      | 0 16 6  | Leeds, by J. Dixon, Esq.....                                                                                                           | 97 6 6    |
| Friend at Aylesbury, by J. H. Marshall,<br>Esq. ....                                                                                                                                                    | 0 10 0  | Leicestershire, by John Fox, Esq.....                                                                                                  | 240 6 0   |
| Friend, by Mr. Crickmer.....                                                                                                                                                                            | 1 0 0   | Littlebury, Essex, by Rev. Henry Bull                                                                                                  | 20 3 6    |
| Hunter, Rev. John, Leamington, War-<br>wickshire .....                                                                                                                                                  | 10 10 0 | Liverpool, by Wm. Simmons, Esq. ....                                                                                                   | 227 19 10 |
| Pope, Rev. Stephen, late Fellow of Eman-<br>uel College, Cambridge .....                                                                                                                                | 10 10 0 | Low Harrogate, collected after a Ser-<br>mon by the Rev. J. B. Cartwright, de-<br>ducting 11s. 6d. expenses.....                       | 11 2 8    |
| S. M. ....                                                                                                                                                                                              | 10 10 0 | Melton Mowbray, by the Rev. W. J.<br>Shirtcliff.....                                                                                   | 6 14 7    |
| Berkshire, Wantage Hungerford, by Miss<br>Morse.....                                                                                                                                                    | 3 0 0   | Newcastle-under-Lyme, Burslem, (Rev.<br>J. B. Marsden, Minister,) collected after<br>a Sermon by Rev. I. Saunders, ded. ex.            | 6 8 4     |
| Birmingham Ladies, by Rev. E. Palmer                                                                                                                                                                    | 32 15 1 | Norfolk and Norwich, by the Rev. H.<br>Girdlestone .....                                                                               | 165 0 0   |
| Bradford, Yorkshire, by W. Wood, Esq.                                                                                                                                                                   | 23 7 0  | Plymouth, by J. H. Dawe, Esq.....                                                                                                      | 14 0 0    |
| Bristol, by James Fripp, Esq.....                                                                                                                                                                       | 116 3 0 | Scotland: Buchan Female Missionary<br>Society, by Anna Lind, White-<br>bill, near Buchan, (deducting 6s.,<br>loss by local notes)..... | 5 14 0    |
| Bridgnorth, St. Leonard's, (Rev. G. S.<br>Swinney, Vicar,) collected after a Ser-<br>mon by the Rev. J. B. Cartwright, de-<br>ducting 18s. 6d. expenses.....                                            | 8 1 6   | Edinburgh, St. James's Episcopal<br>Chapel, (Rev. Edward Craig,<br>Minister,) collected after a sermon                                 | 29 0 0    |
| Cheltenham, by C. T. Cooke, Esq.....                                                                                                                                                                    | 20 0 0  | Friend to Israel, (for Heb. Old<br>and New Test. Fund).....                                                                            | 1 1 0     |
| Cheshire, Latchford, (Rev. T. Byrth,)<br>collected after a Sermon by the Rev.<br>Win. Marsh .....                                                                                                       | 7 0 0   | Stirlingshire Society in aid of Mis-<br>sions, by the Rev. Dr. Smart..                                                                 | 15 0 0    |
| Chesterfield, by the Rev. T. Hill .....                                                                                                                                                                 | 20 7 0  | St. Arvans, (Rev. W. Jones, Rector,)<br>collected after a Sermon by the Rev.                                                           | 13 5 6    |
| Coventry, by Miss H. Batton, (£1. being<br>a donation from the Lord Bishop of<br>Lichfield and Coventry, in proof of his<br>continued approbation of the proceed-<br>ings of the Coventry Society)..... | 3 0 0   | J. B. Cartwright .....                                                                                                                 | 24 0 0    |
| Derby, by the Rev. R. Simpson.....                                                                                                                                                                      | 15 0 0  | Stratford-on-Avon, by Mrs. Knottesford                                                                                                 | 3 0 0     |
| Dorchester, Sherborne, by Messrs. A. and<br>H. Spratt .....                                                                                                                                             | 10 0 0  | Tamworth, by Miss Bliet .....                                                                                                          | 0 12 1    |
| Exeter Ladies, by Mrs. Bigham .....                                                                                                                                                                     | 21 3 11 | Wanstead, by Miss Giberne, for Palestine<br>Fund .....                                                                                 | 0 12 1    |
| Glasbury, by Mrs. Jones .....                                                                                                                                                                           | 3 5 0   | Wigan, St. Paul's, (Rev. B. Powell, Mi-<br>nister,) collected after a Sermon by the                                                    | 4 4 4     |
| Hamburg, Mrs. Willerton's box for 1827                                                                                                                                                                  | 0 15 8  | Rev. J. B. Cartwright.....                                                                                                             | 6 0 0     |
| Hereford, by Mrs. Sandberg .....                                                                                                                                                                        | 100 0 0 | Wilmington, near Lewes, by the Rev. R.<br>P. Blake .....                                                                               | 26 17 1   |
| High Harrogate, (Rev. Thos. Keunion,<br>Minister,) collected after a Sermon by<br>the Rev. J. B. Cartwright, deducting<br>11s. 6d. expenses.....                                                        | 11 2 8  | Worcester, by Rev. D. Morgan .....                                                                                                     |           |

To prevent a misunderstanding, we beg to inform the kind friend who forwarded the half of a one hundred pound note, 15th August, that the remaining half has not yet reached us.

## NOTICES TO CORRESPONDENTS.

Timotheus on the Prophecy of Balaam, No. 3, has been received, and will be inserted.

D. C.'s extract from Faber's *Horæ Mosaicæ* will appear.

The further extract from Drew's *Principles of Self-Knowledge* is under consideration.

We are requested to acknowledge the receipt of the following sums in behalf of the Warsaw Institution, subsequent to the last Report of the Provisional Committee, page 340.

|                                                         |        |                                                                   |        |
|---------------------------------------------------------|--------|-------------------------------------------------------------------|--------|
| Rev. C. Simeon, (2d Donation)....                       | 20 0 0 | Mrs. Alexander Maitland .....                                     | 1 1 0  |
| Miss Richardson, Cambridge, by do....                   | 2 0 0  | Jas. Taylor, Esq., Stoke Newington....                            | 5 0 0  |
| T. P. Platt, Esq., Hampstead.....                       | 2 0 0  | John Edward Carr, Esq., Panwick, near<br>Ashbourn, Derby .....    | 10 0 0 |
| Charles Holehouse, Esq., Blackfriars-rd.                | 5 0 0  | Miss Cooke, Cheltenham.....                                       | 50 0 0 |
| Mrs. Ware, Bridge-street, Blackfriars..                 | 5 0 0  | C. T. Cooke, Esq. ....                                            | 1 0 0  |
| Miss Ware, Do. ....                                     | 3 0 0  | Friend, by W. Hall, Esq., Cheltenham                              | 10 0 0 |
| R. J. Chambers, Esq. ....                               | 5 0 0  | J. Lee, Jun., Esq., Whitechurch, Cheshire,<br>(2d Donation) ..... | 1 0 0  |
| Hon. Geo. Vernon .....                                  | 10 0 0 | George White, Esq., Navy Pay-office,<br>Chatham .....             | 5 0 0  |
| Miss Jane Stephenson .....                              | 1 0 0  | Mrs. White, do. ....                                              | 3 0 0  |
| The Misses Sillifant, Cooimbe, Crediton,<br>Devon ..... | 5 0 0  | Mr. Hollick, do. ....                                             | 1 0 0  |
| Hon. Mrs. Childers and daughters.....                   | 2 0 0  | Mrs. Hollick, do. ....                                            | 1 0 0  |
| Mrs. Fuller Maitland.....                               | 1 0 0  | Rev. G. Burder .....                                              | 1 0 0  |
| Miss Do. Do. ....                                       | 1 0 0  | W. a small Donation.....                                          | 2 0 0  |
| Miss B. F. Do. ....                                     | 1 0 0  |                                                                   |        |
| Alexander Maitland, Esq. ....                           | 10 0 0 |                                                                   |        |





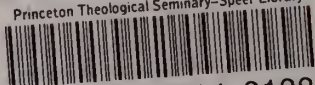
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